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# MY THOUGHT BOOK.

J. P. THOMAS.

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LONDON:

PUBLISHED BY SHERWOOD, GILBERT, AND PIPER,  
PATERNOSTER ROW.

1825.

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## PROEM.



THE object of a preface is to explain the inducements of the writer to engage in the work which he offers at the public shrine. My motives on this occasion are centered in a sincere love of truth, and in a humble desire to support the cause of virtue. The design of the work was first conceived by me from an opinion that some of the subjects here introduced had been heretofore treated either with cold-hearted insipidity, dangerous prejudice, or troublesome diffuseness, and that design has been completed with a hope that I should be enabled to combat in some small, yet useful proportion, the doubts, errors, and difficulties in which the present themes of my pen have been too frequently involved.

The following work is humbly submitted to the public, as containing the free effusions of

reflection which have accumulated by degrees in my study. If they be sanctioned by truth, my end is completely satisfied. If they be false, their fallacy will, I hope, from their simplicity, be easily discovered. My ambition extends no farther than to have the pleasure of calling the attention and consideration of some of my readers, to subjects of interesting importance, which they may not perhaps have sufficiently investigated. I trust that I have not displayed in the expression of my thoughts any fondness for sectarian prejudices, any want of benevolence for my fellow creatures, or any defect of sympathy for the unfortunate. Reluctance to search for the truth, at least, is not one of my errors. My want of discrimination must be received as the reason of my not having always discovered so valuable a treasure. I am satisfied that if men would more frequently avail themselves of that light of truth which it is not difficult to attain, they would be by far more virtuous and happy. If a work be valuable, in proportion as the author of it has re-

flected upon the subjects which he discusses, in the spirit of sincerity and truth ; I am disposed to present this production to the world with as much confidence as a consciousness of rectitude of intention, mingled with a sense of self-inferiority will permit. I have not dared to advance one position in the course of this work, with the truth and solidity of which I am not sincerely impressed.

The aphoristical style which I have generally adopted throughout the work has been from the remotest ages approved of, as the most impressive method of conveying admonitions, and perpetuating their recollection. The studied harangues of the moral philosopher are frequently too diffuse, to cause a clear, distinct, and lasting impression upon the human mind. And the evil of verbose eloquence is, that it is frequently made to interest the passions, without appealing to the judgment, and that it seeks for ornament, in preference to demonstration.

Few of the following sketches are absolutely

speculative, and still fewer can be arraigned as declarations of sectarian doctrines. I have manifested none of that affected curtesy towards old or established opinions, for which some writers are unfortunately distinguished. I have cautiously endeavored to avoid the adoption of principles upon the ground of past preference, or of present use, conceiving that that which is wrong from the beginning, must be wrong for ever afterwards, and concluding that that which will not survive the analysis of examination, should not be rescued from oblivion on account of its currency. I know that in pursuing this conduct, I shall incur the reproaches of some, and the displeasure of others ; but the approbation even of the whole world, dearly as I should esteem it, is not so valuable as the gem of sincerity. Truth is a precious jewel, which we should not exchange for peruvian mines, or rocks of brilliants. And I know that good men will rather admire than condemn the pen of candor which writes the language of honesty. Fools may

love flattery, but wise men shrink from it, as the enemy of improvement and goodness. And why those who profess to serve the public should express sentiments which their hearts or their heads disapprove, is a question which I leave to courtiers to determine. Every man should avow his genuine opinions, whenever the interests of the public require it. No individual should sacrifice lasting advantage to temporary dissimulation. The rights and happiness of men should be viewed in their general and long-enduring sphere, not in the transient vision of a fleeting hour. It is with these impressions of firm conviction, that I have had the pleasure to proceed in this humble task of mine. I have not stooped so low as to display a cringing spirit of favoritism for prevailing opinions, or popular errors. I have not hesitated to attack all solecisms, whether high or low. I have endeavored to investigate truth, rather than to support a system. Human happiness depends upon human conduct. And the conduct of men although not wholly con-

trolled by their opinions, depends in a great measure upon them. If I have even in one instance, succeeded in striking forth a new light, or in suggesting some original idea, which may be conducive to the rational enjoyment of only a few members of the community, I shall have no cause to regret the devotion of my time to the interesting object of my pursuit.

I have endeavored in the course of my enquiries, to pursue a liberal, rather than a contracted view of human nature, conscious of the superiority of man, in the animal world, and sensible of the bountiful designs of the God of nature, who has in the great exercise of his infinite benevolence, formed us for the purpose of enjoyment and happiness. With respect to religious opinions, I trust that my readers will pardon any unpleasant feelings to which their perusal of this book may possibly give rise. In investigating the designs and institutions of nature, it was unavoidable to refer to some existing errors, and to endeavor to prove their fallacy, and injurious tendency. The theological views

which appear in the following work are, I trust, all founded upon the beautiful basis of the divine wisdom and benevolence. I do not hesitate, even in this place, to avow myself a determined enemy to bigotry and persecution of every kind. But I entertain feelings of respect for all who worship God in sincerity, and who practice that morality which they profess, whatever may be their erroneous notions with regard to the divine nature and dispensation. I most readily concede to other men, the privilege of freedom of conscience, whilst I claim it myself. And although I feel convinced of the too frequent existence of theological error, yet I satisfy myself with the eventual exposition and victory of glorious truth:—“ *magna est veritas et prevalebit!* ”

I can scarcely expect, even under the influence of the most sanguine expectations, to please all readers and casuists; but I know not why good men should be affronted at my expressing opinions at variance with common or vulgar ideas. I am under no obligation to follow the doctrines

of the generality of the world. I am aware that in checking the prejudices, I am exciting the venom of men. My object ought not to be tardily executed upon that account. There is a lively pleasure derived from endeavoring to impart the truth, which either reconciles us to, or inspires us with indifference for, the slanders of the malignant, or the misrepresentations of the mistaken. I have no ambition for the qualities of a timid writer; I am not disposed to fawn at the feet of Prejudice; I am more inclined to attack her, than to pay to her hypocritical homage. I would rather receive the cool approbation of the reflector, than be honored with the burst of popular enthusiasm. I do not expect to please every one. May I however hope that I shall please some? The workings of the pen form to me, the source of the highest gratification. But I should feel myself to be imperatively obliged to surrender the description of all intellectual journies, and to lay down my pen for ever, if by so doing, it were possible for some truth useful to mankind



to be established. Independently of the individual pleasure of authorship, I have no object in pursuit but the desire which every one should have to serve the public. I am so vain as to think that the work may be not wholly useless—that it may stir up the noble spirit of inquiry—and that it may be served up with wine and walnuts after dinner, at the tables of the reflecting. If I be attacked by polemics or critics, with a severity which indicates either the desperation of fanaticism, or the violence of exposed error, I shall endeavor to sustain the anger of the prejudiced, and the spite of the malevolent, with moderation, calmness, and philosophy. I can truly declare that I have intentionally advanced no doctrine, a belief in which is opposed to the substantial interests of the members of societies, in their separate and collective capacities.

A few of the following essays have appeared in the more ephemeral pages of periodical publications. As they have been received without disapprobation, I shall be excused for introducing them in a more durable form. My

attachment to the fine arts, and my belief that they have a powerful and refining influence upon mankind, have induced me to insert several sketches connected with those embellishments of life.

Some typographical errors, for which I do not confess myself to be responsible, will be found by the readers. Those errors are attributable either to the printer, or to my occasional absence from town, or to the want of sufficient time, on my part, to revise the proof sheets. They are however detailed in the *corrigenda* at the end of the work. To those who are indisposed to excuse their occurrence, I shall apply the old maxim of "*tu scribe!*"

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# MY THOUGHT-BOOK.

## 1.

IT is almost with the feelings of shame, that I own the existence, even in this age of illumination, of customary theories, and fashionable prepossessions, as erroneous and contradictory as any of the superstitious mysticisms of the Goths, Vandals, or Huns. When those theories and prepossessions refer to politics, religion, or morals, the evil to the human race is immense, and they furnish matter for very desponding associations in the mind of the philosopher. He loves truth rather than custom—his men and angels are not deities—he will not be contented with dicta instead of evidence—he will not bend his neck before the blood-tinged altar of superstition—he requires proof wherever proofs can be had—he will not believe propositions contradictory and unnatural in themselves—he will not acknowledge pretended principles which vanish from the scrutinising eye of investigation—he demands the best possible evidence wherever his assent is required—he disbelieves in existences which are incompatible with the purity, wisdom, and benevolent attributes of the one eternal God—he dissents from all doctrines which are in the least degree inconsistent with the divine perfection and beneficence—he concurs in no rules which abridge the personal comfort or impede the intellectual march of men in general—he will submit to no inflictions of despotism, whether mental or corporeal. And who will say that such philosophic sentiments are not the harbingers of comprehensive felicity? Who will deny that the more they are acted

upon by mankind, the more extended and complete will be human happiness?

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## 2.

IS there any crime in endeavoring to search for the truth? If not, why should those who so search, incur the abominable imputation? We should follow truth so far as we can, without any regard to event, time, place, opinions, or circumstances. By so doing we do not deservedly subject ourselves to the bigoted and malicious insinuations of those whose object it is to oppose the truth. If by reflecting seriously and unprejudicedly, we suffer inconvenience or insult, it is our duty to suffer patiently, and with dignity. Let us perform it, and the age of error will be but short.

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## 3.

THE moments of studious reflection are the moments of happiness and virtue. There is more of truth than is generally imagined in the maxim of "*dum studeo, oro.*" Study is not a toil, but a recreation, to the great. It prepares the mind for the encountering of dangers—it relieves it from many a pang which prejudice had inflicted—it teaches us the means of happiness—it fills up in a most interesting manner, the vacuity of leisure—it impresses us with serious and useful truths—it is a treasure which repays us for all misfortunes—and it not only renders us happy in ourselves, but also the pleasing companions of others.

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## 4.

DOES the end justify the means? is a question, the solution of which is so generally applicable to human conduct, as to render it exceedingly important. I apprehend that the cause of virtue must justify every thing. And there are many cases in which a truly good end is to be attained only by means, not in themselves, unobjectionable. Shall we therefore sink the noble qualities of human nature, in the slough of indecision? Is it not more prudent, out of evil, to produce good? Eventual utility must, at last, be the criterion of human conduct. In cases which are indifferent, no reflecting man would use means apparently improper. But

there are many instances, in which a little evil is an engine of great good. And should not that, which is eventually preferable, always prevail? Neither maxims nor principles should be too broadly applied. And even the observance of the rules which generally contribute to human happiness, must be surrendered in those few cases, in which the very end of such observance, namely, the happiness of mankind, is endangered. There appears to me to be nothing paradoxical or romantic in this argument. It is consistent in itself. Let us for a moment consider the evil which would arise, if the negative of the proposition which is my subject, were true. Men would be often compelled to tell the truth on occasions, on which to tell it, is most unreasonable. Is a man bound to divulge to an assassin, or to a robber, those facts, the knowledge of which alone places him in a situation to commit his intended crime? Am I bound to disclose the truth, to a madman, when I know that it will be used as a dangerous or deadly engine to myself, to my friends, or to society? If a debtor attempt by the entangling ingenuity of legal chicane, to rob me of a just and previously-admitted debt, and I can with equal ingenuity, fortunately decoy him in his web of special pleading, to a point in which I am enabled to defeat him, will any honest man condemn me for using such means, where the end is notoriously just? Some author (Rutherford, I think,) instances as an illustration of natural law, a case in which two men are by wreck forced to take refuge on a plank in the water, and both or one of whom must therefore inevitably perish. Are both these individuals quietly to suffer death? Or is not one justified upon the principle of justice, aye, and even of benevolence, in forcing the other into the sea, in order to save his own life? And yet if the general rule of "thou shalt not kill" is to be universally pursued, both must die. We should greatly ridicule a surgeon, who declined amputating the limb of a patient, without which mortification would be likely to ensue, merely on account of the pain which the patient would suffer in the operation. I will adduce another illustration. Slave-captivity is most odious to the freethinking part of mankind. And yet how few admit the propriety of an immediate and complete abolition! It is the general opinion that a gradual change from slavery to freedom would be productive of immensely greater advantages,

than a sudden enlargement of men who know not how to use, much less how to enjoy, their liberty. This is a case in which the partial permission of slavery, by freemen is justified by the end of prudence which is secured by it. It will be argued, probably, that I have put extreme cases. I have, I admit, alleged some instances not of very frequent occurrence, and I allow that it is only in cases of infrequency, that the affirmative of the question can be admitted. Men should never compromise sound and useful principles, for the sake of merely possible good. It is always dangerous to speculate in morals. But if a case were to occur in which the interests of humanity, mercy, justice, or virtue, were deeply interested, and in which, taking all circumstances into consideration, the end would be clearly and indisputably justifiable, and beneficial, why should I oppose the real happiness of mankind, by a prudish quarrel with the means, through which the excellent end is attainable, unless those means be absolutely criminal?

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5.

THERE are, I regret to admit, many persons who are pleased, in the extensive exercise of their unbounded liberality, to assume that all men opposed to them, either in political or religious opinions, are tinged, at the least a little, with the stain of wilfully guilty immorality. Thus according to their doctrine, every radical is a bad man. But radicalism implies only a certain strange peculiarity of political opinion, and does not point out an index to the moral character of the individual.

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6.

IT was the opinion of Spinoza, that the universe is God. How can the object of a will be the will itself? How can an accomplishment be the power of accomplishing? How can an act of volition be the seat of volition? How can the effect be the cause? How can the thing governed be the power to govern?

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7.

MICHAEL Angelo Buonarotti was the very master

of boldness of expression. He abolished the meagre shapes and skeleton forms of the gothic school, which better resembled the ugly hieroglyphical figures of Egypt, than the beautiful symmetry of natural perfection. He opened to the world a new scene—a scene of majesty of boldness, and of power, and which was strikingly opposed to the wretched poverty of the dark ages of gothic barbarism. This was a bold design; it was a grand revolution in painting; and how well did Buonarrotti succeed in it. He cared little for the prejudices excited in favor of the established poverty of the old school, and executed his momentous task with an independence of mind—a firmness of principle—and a powerful talent, which raised him to signal greatness. His figures display a strong, yet firm action of the muscular powers. They all seem capable of their respective enterprises, no matter how sublime—how extraordinary—how superhuman—how inhuman. And yet there is no unnatural display of sudden and violent emotion, but an uninterrupted course of innate powers, equal to the performance which the object has in view. Does one of his figures love?—it is with the thrilling love of an Adonis. Does another hate?—it is with the hate of the furies. Does another pray?—it is with the fervent piety of a saint. Does another inflict the cruel stroke of death?—it is with the arm—the countenance—and the step of an undismayed assassin. He displayed, with a most powerful force, the sublime—the terrible—and the grand. Every limb—every muscle—every joint glowed with fervid anatomical fire, and original majesty of power. But it must be admitted that great extremes are dangerous,—a maxim which may be very properly applied to the works of this great master. For in aiming at the very excess of sublimity and grandeur, he surpassed two objects, which the painter should ever have in his view—nature and beauty.

His defenders argue, that, for the purpose of establishing, on a solid basis, that great revolution which Angelo effected in the school of painting, a very wide extreme was necessary, lest (the difference in the new style being but trivial,) his followers should have degenerated into the flagrant absurdities and gross errors of the old system. Some of his accusers, on the other hand, contend that it was wrong to resort to the least extreme, and that if he had not so done, his success

would have been marked by a more sober alteration and improvement. I agree not with either of these views of the question. I allow that a moderate extreme was proper and necessary. For what would a slow progression have done towards the grand design of abolishing the errors of the old school? It would have done but little. Of this Buonarotti was sensible, and therefore he adopted a very turgid style, directly opposed to the poverty of the gothic outline.

But his style was much too turgid: for what say we to the brawny arm of a Judith,—the masculine leg of a Venus,—or the knotty brow of a fair lady? We say that he preferred power to comeliness—strength to beauty—majesty to softness—a heart of steel to a form of loveliness. We say, that in purging the female form from the wretched meanness of the gothic originals, he deprived it of those endearing charms which constitute the enjoyment, the solace, and the ornament of society. His figures frequently want elegance in their actions and positions. His outline had not the purity, the grace, the sweetness, the simplicity, the nature, and the softness of Raffaele. His delineations are too often rashly bold. The adventurous flights of his romantic imagination carried his ideas of majesty too far for human objects. His profound knowledge of anatomy caused him to give too great a swell and force to the muscular parts.

Michael Angelo was born about the year 1474, in the territory of Arezzo, and became, at the youthful age of fourteen, a pupil of Dominico Ghirlandaio. He was afterwards taken into the service of Lorenzo de Medici, who, confiding in those splendid talents, which Angelo displayed at an early age, employed him in the honorable task of founding an academy at Florence, for the purpose of instruction in the arts of painting and sculpture. In consequence of the death of his noble patron, added to the disturbances at Florence, he was under the necessity of quitting that city; but, after a short absence, returned to it, and executed the far-famed figure of David with his sling, out of a block of marble. This figure is said to have been his masterpiece. He died in the year 1564, at Rome, aged ninety, and was there interred at the expense of Cosmo, the grand duke of Tuscany. His remains were afterwards conveyed secretly to Florence, and were there deposited with all the magnificent pomp of func-



ral honors. A splendid monument was also erected there to the memory of this illustrious painter. The three figures of Architecture, Painting, and Sculpture, served to embellish the monument, and to point to the path of glory over which this great man trod.

History was the grand subject of his pencil. His works are principally to be found at Rome, Capella Sistina, Capella Paulina, Giovanni Laterano, and Florence. Few of his works are to be met with in England.

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8.

THE knowledge of one's own personal character has been supposed as exceedingly difficult. But the fact is otherwise. Every man has the full means of appreciating the wisdom and consistency of his own conduct. It is in the application of the means to the end, that men so often fail. There is sufficient water in the fountain, but it is permitted to run to waste, instead of being carefully applied to the salutary uses for which it is intended. Men therefore cry out 'We have no water; we shall die of thirst!'

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9.

ARBITRATION is generally an impartial, but not always a just mode of decision. It is dangerous to allow of the exercise of much discretion to arbitrators. In such cases, they generally compromise the equitable interests of one party, at the least a little, in order to soften down the aversion of the other party to their decision. But this is any thing but fair. In the administration of justice, the individual views of neither party should be consulted. Things, and not feelings, should be the rule of judgment.

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10.

IT is asserted by the credulous, that the reflecting man, with all his study and philosophy, finds himself in a maze of doubt and difficulty. This statement is untrue. Useless indeed would be the search of the cautious reasoner, for the principles of wisdom, if, after his arduous intellectual application, those principles were entirely undiscovered.

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## 11.

NO man is above the influence of frivolous reproach. It is in the power of the abusive to charge a person with intentions which he never entertained—with motives which his heart abhors. The innocent conduct of individuals may be easily misinterpreted, and such misinterpretation will be readily adopted by the prejudiced and unreflecting, who are ever willing to suit things to their own capricious taste. It is wise then for us, by prudent, good, and regular conduct, to acquire such a character as will explain to the impartial observer, the purity of the motives by which we are actuated, in cases in which our views are ungenerously misconstrued.

## 12.

THE press (that glorious engine of reason !) should never be used as the instrument of illiberal feeling. It can be noble only whilst it is generous. And yet it is sometimes our painful misfortune to observe it perverted to purposes far from honorable to its agents. Letters never intended for the press, and quite unfit for it, are boldly published, without regard to public policy, still less to private feeling. Is it to be endured, that men professing the utmost liberality, should give extensive publicity to the delicate and private breathings of individual affection? Is it not to be regretted that those whose intellectual endowments are shining, manifest no respect for the secrecy and reverence which the holy passion of love is entitled to? The publication of love-letters in the newspapers is generally cruel, if not always unjust. No sensible man would have his communications of such a nature exposed to the free and often ill-natured gaze of the world. No strictly honest and considerate man therefore will circulate such communications in which others are concerned. There is an unreserved and sympathetic familiarity in the free expression of sexual attachment, which disqualifies it for public exhibition. The wisest and most prudent of men have (particularly under the influence of love) said and written that which they would not have every one to know. Love, ever-complimentary, is continually on the alert for epithets of adulation, to heap on the head of his mistress, in return for her condescending smiles. But they are addressed

only to herself ; they are too individual and peculiar for vulgar ears.

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13.

THE declaration may appear paradoxical, but I assert it with extreme confidence—there is no evil, out of which good does not result.

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14.

MANKIND has always attended too little to principles, and too much to forms.

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15.

THERE is no tax more cruel, than impositions upon good nature—there is no tax more politic, than that which folly is obliged to pay.

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16.

GIBBON has been bitterly censured for introducing his sceptical views with regard to christianity, into his history of the fall of the Roman empire, but I question much whether there is a full measure of independent justice in the reproach. Had the theme been other than religious, the gall of his calumniators would have been less virulent. Let fair and impartial men answer the questions, which I am about to propose to them, in the sincerity of their hearts:—was Gibbon under any obligation to the world, to conceal his honest opinions with respect to the growth of that faith, the progress of which he related historically? or was it any thing more than candid, for him to divulge, without deceit or dissimulation, doubts which occurred to him, on that same subject of which he was writing? Suppose, for instance, that I, a christian by conviction, were to write a history of Turkey, in the course of which I must necessarily allude to the progress of muhameddanism: should I subject myself to just condemnation, by stating explicitly the reasons which I believed to have operated in accelerating the growth and nourishing the creed of mussulmen? And would it lessen my worth, if my speculations upon that subject, were untrue? Would it not be a sufficient defence of my character, if not of my literary reputation, that my declarations, or suggestions were

sincerely avowed? And yet what alone would constitute the real difference between Gibbon and myself?—He has written of christianity. I should write of muhammedanism. He expressed what he thought. So should I express myself. The inference is clear.

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## 17.

IT appears to me to be an exceedingly wise dispensation of providence, that the exercise of benevolence begins and ends with self-satisfaction—a fact which I have often heard denied, when the same meaning has been applied under the term of ‘self interest’. But are we not benevolent, in order that we may be self-serene? Are we not charitable, in order that we may not be miserable? Do we not dispense gifts, in the expectation or on the principle of our own enjoyment being enhanced by them? It matters not what the nature of such enjoyment may be. If it be merely ideal, it operates pleasurablely, and is still enjoyment.

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## 18.

SOPHISTRY is the pretending to reason, without enforcing it.

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## 19.

I KNOW of no supposition more calculated to infuse into our minds, a strict and undeviating spirit of piety and virtue, than a belief that God is space. It is this idea only, which can bring home to the minds of all men, that God is omnipresent. It is this thought alone, that can overcome the united prejudice, and ignorance of mankind. It fills our minds with a holy dread. It does not allow us to dare to be vicious.

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## 20.

RATIONAL faith is essential to happiness—where *that* does not exist, *this* cannot.

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## 21.

THERE are those who having sailed a little down the rapids of extravagance and profligacy, foresee their dan-

ger, cast their anchor, and disembark on the safe shore of prudence. Doubly happy indeed are they! Well acquainted with the sufferings of indiscretion, they can the better appreciate, and the more really enjoy the happiness attendant upon virtue and forbearance.

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## 22.

NOTHING which is created can be unworthy of the creator's attention—no, not even the smallest and least intelligent atom—creation is a volition-product of God, and the consequence of God's wisdom, or the effect of his power cannot be beneath his view. All his works, however minute, are the organs of omnipotence, and are to be regarded as the instruments of infinite wisdom. To conceive a creature to be unworthy of the contemplation of the creator, seems to imply a degree of independency in such creature, and at least the conception tends flagrantly to impeach the wisdom of the being supposed to create objects unworthy of his attention when created. But the mistaken reveries of the enthusiastical fanatic will not disturb the well-grounded convictions of the reflecting philosopher. He recognises the existence of a correlation between creator and creature, which is utterly incompatible with that unthinking ignorance which imagines or professes to imagine man to be viewed by the creator only out of an inconceivable, mysterious, and unaccountable condescension. The absence of the creator's guardianship and observation would indeed furnish just cause for surprise, whilst their presence completes the general harmony of providence.

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## 23.

LEONARDO DA VINCI exhibited in his paintings, the most lively touches of fire and vivacity. Awfully bold, yet critically correct, sublimely grand; yet purely natural, he added the acute penetration of the philosopher to the experienced skill of the artist. He was placed by his father in the school of Andrew Verocchio, a Florentine painter, who in consequence of the skill which his pupil attained, abandoned his pencil in despair. He regarded painting not as a mechanical art, but as a sublime science. With some painters, the robe is the only distinction of majesty, but with him the princely air, the dignified demeanor,

and the majestic visage impressed the spectator with reverential awe. Not satisfied with the mere delineation of corporeal objects, he soared to and attained the display of the incorporèal agents—the passions, which he described with peculiar force. He required much time to complete his paintings, and therefore they were perfected in a highly finished manner. The harmonious softness of his coloring, and the rich beauty of his colors, are to be regarded as the minor excellencies of so great an artist. He excelled in moral and natural philosophy, architecture, carving, mechanics, and geometry, and was graced with the accomplishment of every science, which could add skill to the painter, and ornament to the gentleman. He prepared the materials for a treatise on painting, which has been since compiled, and contains very many useful hints to artists. Raffaele, who had been under the care of Perugino, hearing of the illustrious fame of Da Vinci, placed himself under his tuition, and soon became an enthusiastic admirer of his new master, viewing with indifference, the harsh and unnatural manner of Perugino, when compared with the firm and majestic outline of Leonardo. The different courts of Europe, desirous of possessing the acquisition of the talents of Da Vinci, endeavoured to win him to their presence, by the most flattering encomiums and liberal promises, but he was most attached to his patron Francis I. of France, in whose arms he expired at an advanced age, leaving behind him for his monument, the fame of a great and good man.

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#### 24.

THE intolerance of the Columbian constitution casts over it a very sombre shade. It endures within its circle, no religion but the Roman Catholic. But we may, without presumption, conclude that this excluding law is framed at the instigation of the priests, or to humor them into compliance, and also hope that when peace and literature succeed to war and confusion, reason will interpose, and secure to the members of all creeds, the privilege of religious worship.

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#### 25.

A HINT is sufficient to set the thoughts of reflecting men to work. I have therefore in several of the little sketches contained in this book, endeavored to be more con-

cise than complete—a compliment, not an affront to my readers.

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## 26.

THE fear of dissolution exists in mankind universally. And what ground have we to conclude that the pretended “longing after immortality” is any thing more than an imaginary phantasy of the mind—a mere fanciful fiction, when one of the very first principles of the law of nature is an ardent desire to prolong life, and a gloomy fear of the arrival of death?

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## 27.

HOW transcendently serviceable in the affairs of life, is human reason! From that excellent and profitable source, we derive our hopes and our enjoyments, our wisdom and our understanding. And why should we presume to undervalue a gift so precious—a possession so important? why should we not, on all occasions, respect a friend, to whom we are so much indebted? But how sublime is reason, when we contemplate it as the parent of virtue and truth! Vice is opposed to the exercise of sound reason. Virtue, upon the contrary, is inseparably allied to it. Truth corresponds with reason. Falsehood is at war with reason. And yet this is the excellent quality at which men rail, and hang down their heads despondently, for the purpose of theological convenience! They exercise reason, and exercising it, they warmly admire it, so long as it is not opposed to their contracted and erring views, but when it is so opposed, they reprobate even their very idol, as the symbol of ignorance and folly. How convenient it is for men to adapt principles to theories, instead of adapting theories to principles!

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## 28.

TO the man of philosophy, every circumstance and every substance and modification of existence is inviting and interesting, as affording to his mind, a subject for practical reflections, sober conjectures, and useful conclusions.

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## 29.

EVIL exists not for it's own sake, but only as a mean of final good.

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## 30.

HOGARTH was one of those extraordinary men, who rarely bless the world, with their beneficial exertions, in rendering the fine arts subservient to the enlightening and improving the human race, by forcible delineations of morality and virtue. His pencil was devoted not to practical perfection, but to moral utility. He was a skilful traveller, who explored an almost untrodden path, with no riches but his wallet, and no guide but his compass, journeying with steady activity, over the interesting regions of moral sentiment, and preserving in the susceptible tablet of his scrutinising mind, every natural and artificial object worthy of observation, and afterwards presenting to the world admirable and instructive descriptions of his able researches and useful discoveries. With no tutor but genius, and no companion but nature, he promoted morality in the most lively mode—the pictorial exhibition of scenes of vicious immorality, contrasted with pleasing virtue. He was not a copyist, because his employment was original—he was the rival of no one, because no one dared to oppose him—but he was a man of great original genius, boldly yet consistently and successfully venturing to expose in a novel manner, the licentiousness, the follies, and the vices of men—showing the progressive danger of wickedness, and its punishment of misery and shame. His works inculcate the most excellent moral precepts against hardened vice and its deformed concomitants—idleness, cruelty, insensibility, perverted appetite, and thirst for inordinate gain. His style is interesting to all persons, because it is founded upon, and appeals most forcibly, to the feelings and passions of men.

I am not amongst those who rank his works as merely distinguished for their finely humorous *caricatura*, nay, I am so bold as to suggest that Hogarth was in his general works very seldom, if ever, a caricaturist.

His productions are not only admirably adapted to the moral sentiments and pathetic feelings, but they are actually strict representations of folly and depravity, which only a most acute and ingenious observer could so successfully display in delineation. But where is the caricature, which is not overdrawn merely, but also ridiculous and farcical, because feigned and unnatural? Incidents may be true and natural, although their concentration may not be so



strictly, yet we must not therefore condemn the excellent *licentia poetica*, which allows an artist to concentrate particular incidents and qualities, for the purpose of giving effect and meaning. And it is absurd to say, that because Hogarth made every inch of his canvas characteristic, he therefore did not adhere to nature and truth, which few men have studied more. If his works be unnatural and ludicrously overcolored caricature, would the impression of their nature, their meaning, their character, and their excellence, so immediately accord with the feelings of almost every observer? That his productions are humorous, and excite a degree of laughter, must be admitted, but he was not simply a humorist nor a laughter-loving man. On the contrary, the end or intent of his compositions being serious, his heart must have been so too. Benevolence suggested his style—Genius planned his works—Talent drew their outline—Mirth composed them—Character painted them—and effect finished them. His heart was seldom ungenerous, and his views were seldom illiberal. If he smiled, it was in imitation of Socrates the great, that his precepts might not be considered as affronts, but as lectures of appropriate moral sensibility. We know only of two instances, wherein he sacrificed delicacy to abuse, and rancor to moderation. He was first guilty of abusing Mr. Wilkes in his engraving of *the times*, which was keenly animadverted upon, in a *North Briton*—by Wilkes. And although the poet Churchill improperly wrote an *epistle to Hogarth*, wherein, amongst other satirical animadversions, (if they deserve the term,) the imprudent poet indulged in a miserable invective against the painter's age; a very proper subject, as he considered, for a nonsensical joke. It is surprising that a man of elevated sentiment should consider a reproach upon what was honorable as deserving of public notice, especially as the satirised artist was neither infirm nor decrepid. But Hogarth roused into warm anger by the unworthy insult, employed the pallet against the pen, and published a caricature of Churchill, which was unquestionably as absurd as its poetic exemplar, and in which the ridiculed poet was represented as a canonical bear, invested with the dignified emblems of a club inscribed '*lies! lies! lies!*' and a pot of porter. All reflecting men would have applauded Hogarth, and would have protected him against the insinuations of Churchill, had he instead of returning evil for evil, convinced his antagonist by increased exertions in his art,

that although he was old, he could direct his talents to a more useful purpose, than his rhyming libeller. But generally, his object was the benefit of reformation, and his reproof was directed against vice, and not against individuals. He wrote comedy, with the delineatory forms of imitation, instead of with the language of letters. Not simply did he 'catch the living manners as they rise,' but he embodied and combined characteristic forms and qualities, for the purpose of rendering his works more pointed and effective. Most of his figures are perfect of themselves, and separately considered, decidedly and exclusively characteristic, without associating them with other persons or things, although his collateral accessaries were singularly ingenious, appropriate, and witty, illustrating and confirming physiognomical expression and peculiar incident. He was indebted neither to models, nor to books, nor to foreign schools, for his advancement, but to the extraordinary force of his genius, and his studious application, which planned—contrived—and executed with ease, rapidity, and precision. His expressions of human physiognomy are replete with character, excellence, and spirit. His subjects remind us of the literary witticisms of Moliere, Congreve, and Butler. He possessed a surprising intuition of faculties, which taught him to observe and copy nature with minuteness, humor, and precision. As an eminent pictorial inculcator of moral sentiment, his statue stands almost alone upon the pinnacle of glory. His talent was so peculiarly original, that he did not successfully design illustrations for the works of literary men. His designs for *Hudibras*, *Gulliver*, and *Cervantes* are comparatively destitute of merit.

He was accustomed to rail against the old masters, whose grandeur he never equalled, and often, reprobated their scripture-incidents, which he termed 'tedious and hacknied subjects,' and the delineation of which, as he said, could not promote the cause of christianity. Had I lived in his time, I should have asked him:—'are not all illustrations useful and serviceable as tending to fix and impress the mind more forcibly, than common description?' Hogarth's attempts at the grand historical style were always unsuccessful, and his best historical picture of *Paul before Felix* in Lincoln's inn hall wants grandeur—majesty—sublimity—and impressive sentiment.

## TITHES.

WHEN a man argues upon this subject, he should not allow any individual tenets, or private doctrines to prejudice his mind against the public interest: he should consider the question merely *in se*.—By arguing on this subject as if I were a most zealous member of the church of England, I shall not compromise any of my religious principles, even maturely and deliberately as they may have been adopted. I propose to divide my present essay on the subject of tithes into three branches. I shall, *first*, consider the evils which, as I conceive, attend the now-existing system. *Secondly*, I shall suggest modes preferable to the practice which now exists. And, *thirdly*, I shall endeavor to draw some general conclusions upon the subject.

The evils of the tithe system are great and many. Perhaps the most serious, and therefore the most important objection to it, is that it subjects the clergy to contempt, and excites the most lamentable differences between them and their parishioners, whereby, the cause of religion is at least injured, if not actually endangered. It is a true, but an unfortunate fact, that the present system of tithes encourages the increase of deism, by exciting the prejudices of men against the ministers of religion, and eventually against religion itself. A rapacious clergyman can sometimes inflict the greatest injury upon a farmer; and where is the man who can love his plunderer? Men who do not sufficiently consider the principles of the christian religion, and I regret to say that one half of the world does not sufficiently consider them, I say that such men engender the deepest bias against the cause of religion, when they find its professed teachers entailing unhappiness upon their fellow creatures, and devoting themselves to the ignoble pursuits of rapacity and oppression. All divisions in society are to be avoided, because they tend to destroy that tranquillity and harmony without which a community cannot be happy. It is therefore the duty of legislators to discourage such dangerous dissensions, by permitting the existence of no laws which tend to agitate the public mind.

Surely it is an evil of no trifling magnitude, that the present mode of remunerating the christian clergymen of the established church, is one which is at open variance with that peace, tranquillity, and harmony, which ought always to characterise the teachers of the gospel. There must be some radical,—there must be some positive corruption, in a system which produces such pernicious effects. It cannot be pure, because purity produces goodness,—it cannot be just, because justice promotes good faith,—it cannot be desirable, because it is opposed to the blessings of civil happiness. But that dislike which the system excites against the clergy, and which all must acknowledge, is but one of numerous injuries which the custom of tithes inflicts upon society. It is the parent of misery, in many forms. The system is immediately adverse to the interests of agriculture, and the severe and unequal manner in which it presses upon the prosperity of the farmer, is iniquitous, and absurd. According to the present regulation there is no distinction made between rich land and poor land. The farmer whose field of wheat produces two quarters per acre at a crop, contributes a tenth part of his produce, whilst another farmer, whose land of the same extent produces four quarters, still pays but the same quota, that is one-tenth part of his much larger produce. This anomaly is a gross infringement upon the wise maxim that every man should contribute to public exigencies in proportion to his means. Every thing which impedes the prosperity of agriculturists should be avoided, because agriculture is a grand resource of national wealth. In the exact ratio in which a cultivator strives to produce the greatest possible fruits, is he taxed by the encreasing deduction of tithes, and in proportion as an agriculturist is ignorant and idle, is he relieved from the oppression of this grievous abatement. Do not tithes therefore operate to discourage the progress and success of agriculture? They form the burden of a land-tax without its concomitant scale of justice, because they are not rated according to the value of the land, or the extent of its productiveness. It should be considered, that agricultural produce is the result of land, labor, and capital. But no allowance is made for ever so great an exertion of industry, or use of capital, in the apportionment of tithes. The man whose land by the most common and indifferent exertion produces four quarters of corn per acre, pays no

greater proportion of ecclesiastical tax, than he, who by the most sedulous and unceasing industry, raises only the same number of quarters of grain, per acre, as his less praiseworthy and less active neighbour. The cultivation of waste lands is retarded by this incumbrance, for men do not feel inclined to expend their money in raising fruits for the enjoyment of others, who have not contributed to the expence which attends the converting of barren tracks into fertile fields. The drilling of waste lands is the most expensive and tedious process of agriculture, and yet no sooner is the ground applicable to the return of the enormous expence incurred in the undertaking, than the church, in its thirst of gain, and in its pious demand of pecuniary privilege, claims a peremptory property in one entire tenth part of the produce of the soil; of that produce which would not have been realised, but for the industry and capital of its possessor. The disputes between clergymen and their parishioners are sometimes so serious and violent, that farms are left uncultivated, in order that the parson may enjoy no tenths. In other cases parishioners have adopted various injurious modes of raising and gathering produce in order to incommode the incumbent and put him to expence and difficulty. If the allowance to the clergy bore a certain proportion to the profit derived by the agriculturist, the evil now existing would be considerably diminished. But as the system now stands, if the crop be ever so unproductive, the farmer's loss is aggravated by the abatement of one entire tenth of the produce of his cultivation, little and unprofitable as it may be. The farmer is thereby deprived not only of means to maintain his family, but also of resources whereby to pay his rent, and contribute to the taxes of government. So great a discouragement to agriculture is the present odious system of tithes! The national resources, and therefore the national wealth, are opposed to the system, inasmuch as agricultural improvement and exertion are lessened or checked by its effects. The farmer labors with much less readiness when he considers that he, his husbandmen, family, and cattle, are employed in the service of perhaps an oppressive, an idle, or an extravagant rector, as far as a tenth part of the produce of his lands extends. Tithes are of course calculated to increase the price of corn, by lessening the clear actual amount of the farmer's produce. The farmer who sells nine hundred bushels of corn, suppos-

ing that number to be the produce of his farm, at six shillings per bushel, could afford to sell the produce of one thousand bushels at a less rate. Thus does the ordinance of tithes contribute to the depression of agriculture.

But there are further inconveniences attending the system. As the law exists, a catholic, a jew, a quaker, a dissenter, are all made liable to the support of an ecclesiastical establishment, of which they conscientiously disclaim to be members. In the name of God, (I cannot invoke his name on a more sacred subject,) I ask whether such a monstrous oppression as this can be desirable in any view? whether a practice so absurd, so unjust, and so oppressive, can be sanctioned by the voice of truth, or upheld by the dictates of reason? Is this the miserable stigma on mankind which is inculcated by that sacred gospel, which brings "peace on earth," and teaches "good will towards men?" Is this the disgusting dogma which religion inspires? Is this the injustice, for which martyrs have smiled in the flames of death? No, theology disowns the curse, disdains the charge, repels the imputation. Pure religion is meek, mild, merciful and just, but the tithe-system is diametrically opposed to those excellent qualities. Is it fair that sectarians should have to support not only their own, but also another order of clergy? Who will dare to say that it is just, that a jew should be compelled by open force, to contribute to the maintenance of a religion, which he sincerely believes to be false? Who will assert that a catholic ought to be stripped of part of his possessions, in order to enrich the ministers of a sect whose faith he abhors as heretical? Who will declare that a dissenter should subscribe his money to support that church from which he solemnly dissents? Or who will say that a quaker should be forced to pay the professors of religious principles different from those which he entertains, when even his individual sect does not acknowledge payments to its own religionists? In all other payments there is a mutuality of feeling, a reciprocity of interest and of contract: there is a *quid pro quo*. If I pay a labourer, I receive his service; if I see a lawyer, I have his advice; if I remunerate a physician, I have the advantage of his skill; if I discharge taxes, I have in return the protection of the state: but yet I must pay the protestant church of England clergyman without any return whatever, unless it be for promul-

gating doctrines which I solemnly abjure, or for preaching tenets which I do not profess. There is in this anomaly something so tyrannical, something so unjust, something so repulsive to the honest feelings of human nature, that I dare not avow the full quantity of indignation, which I entertain upon the subject, an indignation in which, as I am confident, the members of the established church participate with myself; for how can they avoid dislike to a system, so destructive of the character, the honor, the purity, and the dignity, of the creed which they profess?

The poor man, whose field of potatoes, or cabbages, is scarcely sufficient to satisfy the wants of his family, is not exempted from the operation of this general yet partial imposition. Even poor as he is, he must lay out his tenth for the use of the rich rector of the parish, although his children be thereby plundered of the means to satisfy the cravings of nature, and yet if his rich neighbour have ever so splendid a mansion, with only half of the same quantity of land annexed to it, he contributes in a less degree than the poor husbandman who is not blessed with opulence, although the owner of a potatoe-field.

In the case of a non-resident beneficed clergyman the system is still more oppressive; for there is not then, even the pretence of religious service by him, and I cannot understand how he can justly claim emolument from all, for services which he does not render to any.

Besides, the superintendence and collection of tithes occupy much of the clergyman's time which might be usefully employed in the exercise of his pastoral duties. They interrupt his retirement, and deter him in a great degree from a proper attention to the important functions of his office.

In some cases also, the tithes are the property of lay impropiators, who derive all the emolument of the system, without discharging the duties appendant to it. Some parishes are liable to the imposition of tithes, although they have no church nor chapel upon them, and although no ecclesiastical duty is performed within them.

I might, if necessary, allude to a number of minor grievances which now exist in the law of tithes, but I do not conceive it necessary to discuss points of subordinate consequence, perfectly convinced that those greater evils to which

I have alluded, are in themselves absolute and incontrovertible.

Such are the consequences of tithes! Such are the results of this impolitic system!

I shall now proceed to offer a few suggestions as to modes which I conceive might supersede, and would be superior to the practice now in use. In the first place, compensation for religious services should be purely optional, and should not be forced from any man living. The holy gospel should not be converted into a trade. It should be taught without constraint, and supported without oppression. Every individual should be left to contribute in the exercise of his own free choice, to the establishment of his own church, and to that church alone. No man should be responsible for the support of a creed to which he does not assent. Every religious profession therefore should be entirely supported by its own members.

Justice equally requires that, whatever mode of compensation exists, no extravagant demands should be permitted. The benefices therefore in this country, should be more equalised, and should be lowered in value where the remuneration is too great, as it certainly is in many instances. If the present system must exist, as many prejudiced men assert that it must, then it should be with as much justice, and with as little prejudice to the public, as possible. It should not be encumbered with needless partialities. Dr. Paley apologises for large livings upon the ground that they attract men of talent to enter the clerical profession. But I entertain many objections to that apology, and I will state them. Young men are almost always destined for the church, before their minds have expanded sufficiently to display their intellectual powers in any very brilliant view. And if all clerical livings were of more equal value, I am of opinion that the church would still be honored with many very illustrious ornaments. Dr. Paley himself was bishop of one of the smallest sees in England, and yet in talent, he excelled the archbishops themselves. Besides the christian religion is one which does not require the exercise of a brilliant imagination, or a very profound intellect. The reverse is rather the fact. Milton's lofty aspirations of fancy converted the bible into the reveries of a vision, and into the fiction of a fable. But faith in God can be taught, and well taught, by



men who are uninvested with the splendors of uncommon genius. No one admires more than I do, the beautiful coruscations of talent, but I do not conceive them to be essential in teaching the clear and express revelation of God. Though the theme be sublime, yet it is plain ; though it be grand, yet haughtiness is not its precursor. Moderate allowances to clergymen appear to be the most desirable.

A clergyman with a moderate allowance is necessarily impelled to lead an exemplary and useful life, in order to ensure the respect of the world ; he is obliged to set the example of morality, temperance, economy, and charity, because if he did not practise those virtues, he would not exercise that influence over his followers, and engage that respect for himself, which is so desirable and necessary. He gains their goodwill and esteem by the virtues of his life, and by the nobility of his pattern. He is, in a worldly view, more on a level with his parishioners, and therefore more nearly connected with them. He knows more of their wants, and they receive more of his assistance. He is not fed by plundering them, and they are not alienated from him by acts of extortion. His inordinate inclinations, if he have any, are circumscribed by the limits of fortune, he cannot pamper himself with profligate vice, and ostentatious vanity, even if he were so inclined. He has not the fortune, and therefore he has not the pretence to indulge himself in the fantastic airs of arrogance, or in the contemptuous sneers of disdain. It is in the nature of the human heart, to feel a closer connection with those who are nearer to ourselves in their rank of life. We do not feel a desire to associate with those, with whose habits of life we cannot be reconciled, because we are unaccustomed to them. We may fly with open arms to an equal, but not to a superior. A fear and timidity restrain our approach towards him whom fortune has elevated above us. All who are acquainted with the workings of the human heart will allow that equal friendships are the warmest and most lasting. This theory has been, I think, proved in practice by the equality of jurisdiction and of benefice, existing in the presbyterian mode of ecclesiastical government, as displayed in Scotland, Switzerland, and some other parts of Europe.

If the compensation of the clergy be too low, their conduct will be mean, and their talents incompetent. If, on the contrary, their remuneration be too great, they will be encouraged

to dissipation, extravagance and pride. In the first case, the clergyman has sufficient time for the discharge of his functions, but without the cheerings of encouragement; in the second case, he has too much money, and too little time.

I conceive that it would be preferable for the established clergy to be supported as dissenting clergymen are, by the stated voluntary contributions of the members of their several congregations, every person so contributing having the benefit and use of a pew in the church, which he attends. There would be no necessity in that case to deprive any individuals of attendance upon divine worship, who did not choose to contribute, although of course their convenience and accommodation would lead them to make a small sacrifice, if not for the honor of their church at least for their individual comfort. This plan has proved extremely practicable and appropriate amongst the dissenters, and I know not why they should exclusively enjoy the advantages of a mode of compensation, so peaceable and salutary. Such mode is free from the ill-will and disquietude which unfortunately distinguish and disturb the present system of remuneration. We seldom or never hear of any angry disputes between dissenting ministers and their congregations, but I regret to add that such tranquillity by no means prevails in the churches of the establishment. And I can anticipate no argument to show that a mode which has been so successfully pursued amongst one class of christians, may not be with equal success, adopted by another class of them.

A second plan of alteration is the rating the inhabitants of a parish, at so much in the pound, upon the fair annual rental of the houses and premises which they occupy, as will provide a proper and competent stated sum for the decent and respectable support of the parson; such rate, and all other matters incident thereto, to be managed by competent trustees or commissioners, but the amount of the incumbent's income to be stipulated and fixed by the legislature, and in no case to exceed the sum of £800 per annum, including the annual value of the parsonage-house and lands. This mode, if generally adopted, would have the useful and pleasing effect of abolishing those disputes between parsons and their parishioners which now disturb the community.

But to those who feel disposed to object to those two propositions, I would submit another, which they will more readily

accede to, *viz.* that tithes be made redeemable at a fair and liberal rate, to the same extent as the English land-tax is at this day redeemable, and by easy payments, in order for the enabling of land proprietors to carry the plan into effect, which I know it would be their desire to accomplish. The management of such redemption should be placed under the control and guidance of disinterested public commissioners. The money so raised should be applied to the purchase of unincumbered freehold land in the parish, or as contiguous thereto as possible, which land should vest as a freehold for life in the incumbent, instead of his receiving tithes as he now does. But it will be objected perhaps, that many persons who are now liable to the payment of tithes, would decline redeeming them in the manner which I suggest; I answer that it would be for the interest of the land-owners to avail themselves of the power of redemption, and that the majority would doubtless almost immediately assent to the measure, because the value of their land would be thereby considerably augmented. And the incumbents would not lose by the refusal of any persons to redeem their tithes, because they should still be liable to the payment of them, in the same manner as they now are. At the least, the evils now existing would be forthwith very materially diminished in their extent, by the adoption of this desirable mode of perpetual liquidation, and at length the word 'tithe' would become almost an obsolete word, its meaning being scarcely known to any but antiquaries. If this proposition were adopted, the church-lands might still be answerable to the revenue as they now are, for taxes, and the ecclesiastical revenues would be liable to contribute to the wants of the state. In many parts of this country, waste lands might be granted for the service of this clerical appropriation, the parishioners contributing such a sum by way of tithe-redemption, as would be necessary to compensate the lord of the manor for the conversion of his manorial rights, and also to pay the expences of fertilising such waste land. The expence to the parishioners by the adoption of such an appropriation of waste lands would be thereby greatly lessened in amount, and this mode therefore, where it could be adopted, would be desirable. What a variety of disputes, what a load of oppression, what causes for complaint, would the proposed plan remove! It would assimilate the reverend profession more closely to the

doctrine which it inculcates. It would be productive of the widest benefit, and would obviate the most annoying inconveniences. It would dispel the noise of dissension, and the sound of clamor. These are the means whereby the present grievances could be remedied.

But though I have proposed two modes of compensation less exceptionable than that public regulation which now exists, I must not be understood to admit, but on the contrary, solemnly to deny, any right to impose ecclesiastical payments in favor of the established church upon any persons but those who are actually members of that church.

Three other questions naturally arise out of this subject :— first, whether the establishment of a national church conduces to the interests of society. Secondly, whether clergymen should be imposed upon parishioners, without their own selection : and thirdly, whether tithes are warranted by divine establishment ? To all these questions, I would give a decided and deliberate negative. The clergy say that they have a property in tithes by law, but they appear to forget that the same authority which gives them tithes, may take them away. Tithes are a mode of compensation established by the law of the land for the remuneration of clerical incumbents for their labor and assiduity in the exercise of their religious functions. To say that a clergyman has a natural right, or a right by the law of God, to a tenth part of agricultural produce, is absurd. As well might it be said that a military man has a natural property in the revenue for the security of his pay. As to the supposition that the present claim of tithes is established by Leviticus, it is remarkable that the seventh article of the church of England most expressly denies the obligation now to observe the Mosaic establishments, or precepts. Did the Mosaic law permit tithes to be taken of swine, as they now are ? To accept or give such a tithe, far from being countenanced or commanded by the law of Moses, was absolutely contrary to it. If it were now necessary to expose the absurdity of the pretence of divine right to tithes, it could be easily done. It is in the power of all governments to abrogate or annul the payment of tithes, if it be found convenient or just to do so, and the tenths prescribed by the Mosaic law were devoted to very different purposes from those to which ecclesiastical tithes are now applied.

Tithes are the offspring of antichrist, because they are the

seed of oppression, litigation, and injustice. They are an infringement upon the rights of men. They are partial and oppressive in their operation and tendency. They discourage agriculture. They diminish national prosperity, because they check the efforts and plunder the fruits of industry. They attack the public tranquillity, because they excite private disputes. They are utterly unworthy of that admirable dispensation, which breathes the spirit of goodness, and instils the principles of virtue into the human breast.

Religion is synonymous with justice, freedom, temperance, industry, truth, and virtue. She needs not the help of oppression, to establish the empire of her glory. Her policy is the wisest, as it is the most just; her cause is the cause of the people; her glory is the splendor of truth; her region is the sphere of immortality, and her abode is the temple of virtue. Oh, let us not tarnish her lustre with the cloud of prejudice, nor spoil her beauty with the commission of wrong! Neither synod, nor convention, conclave nor council; neither convocation nor diet; neither bench nor throne, can sanctify the spirit of injustice, nor reconcile our minds to that invasion upon incorruption, to which our hearts are hostile, and with which our souls will not hold communion.

Let us then judge whether, if peaceable modes of remuneration be practicable, they are not also the most desirable.

If the impost which we are now considering be founded in justice, if it be approved by patriotism, if it be calculated for the benefit of England, then let it survive all denunciation; but if it be inimical to the happiness of the state, then let our tongues with candor confess what our hearts in truth believe.

Let us not however be actuated by innovating notions, but purely by a sincere and conscientious desire to support the glorious interests of sound public policy; having, as we should always have, a due regard to the sacred rights of men, and the heaven-born privileges of justice.

### 32.

THE cordial union of England and Ireland cannot possibly exist, so long as the separating spirit lasts. This spirit may be found indulging itself in this country, even in the most cultivated circles of society, as well as in the dwellings of the common class. Both degrees of life frequently unite in reviling the poor Irishman, for no other reason than that

he was not so happily destined as to be born on this side of the Irish ocean. But a very short time since, there was a wicked conspiracy formed and matured in one of our public markets, not to sell goods to any Irish person; when a poor, and perhaps half-starved Hibernian appeared in the place, the savage cry of "no Irish!" was immediately raised. And very recently, a battle between an English and an Irish first rate prize fighter was twice got up, by some highly patriotic individuals, for the very admirable purpose of encouraging the unfortunate hostility of feeling existing between the two countries, or, as they ingeniously, but candidly expressed it, "to prove the national superiority." And those patriots and lovers of peace would be most ready to condemn the Irish people for any natural display of retributive, or even of independent feeling.

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### 33.

THE only reason, that I know of, why pictures appear better in frames, is because paintings in general are so associated with such accompaniments, that we are disappointed, when we find them free from the moulding of the carver. A frame cannot render a picture better nor worse:

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### 34.

ENTHUSIASM is the courtship of zeal and indiscretion.

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### 35.

FOR a nation, which boasts of liberty, to restrain freedom, is most inconsistent. And yet, perhaps, if we were to consider some of our conquests, and exercises of dominion, with an impartial mind, we should be bound to confess ourselves guilty of such inconsistency.

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### 36.

AN important rule in elocution, is not to allow the action and reaction of the breath to be heard in utterance. Singers would do well to attend to the same rule; on the contrary, they often greatly displease, by their prefacing their notes with loud sounds of inhalation.

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## 37.

**HOW** greatly do some soldiers mistake the proper character of a military man! They fancy, that show and nonsense are excellent substitutes for talent and bravery. But such ridiculous qualities never yet ensured, nor ever will ensure, a man reputation. What matters it, whether an officer wears a gold tassel or a silver one, whether he has mustachios, or whether he has his upper lip shaven? Little minds attach great consequence to little things. The finery of dress prescribed by some governments to soldiers is immediately opposed to the great requisites of a national combatant. Puppyism, littleness, and extreme effeminacy are the evil qualities which professional show of dress induce. It is too true that this eye-attracting finery produces an easy and tender influence on some members of the fair sex, as if a red coat were a sure sign of a good heart. Many have been the unhappy victims of such an absurd paradox! To the high honor of some soldiers, be it admitted, that they (unwilling to be judged by false criteria,) throw off the military garb when they are not on duty, and freely mix, as they should do, in the crowd of their fellow-countrymen, indisposed to use their sashes as baits for ladies' hearts, and ashamed to sacrifice the noble and manly qualities, which should distinguish a soldier, to the childish wish of unfounded admiration.

## 38.

**ALL** compulsion on the profession of belief, is a premium on hypocrisy.

## 39.

**ONE** would suppose, arguing from the infallible positivity of some religionists, that they bore in one hand, the mirror of truth, and in the other, the letters of God himself.

## 40.

**MEN** may jeer, as they are pleased in public, at the martyrdom of sincerity; but there are, one would be induced to think, hours, when even the most malignant persecutors are ashamed to contemplate the degrading distance between them and their victims.

## 41.

THERE is a sickly as well as a sound sensibility: The one wishes things to be what they cannot be—the other repines when things are not as they ought to be.

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## 42.

THE system of inn-keeping has become most extortionate. The proprietors of taverns appear to consider themselves at perfect liberty to extort with impunity. But the power of prevention is still in the hands of the public. Complaint and desertion are the only weapons against this sort of imposition, and they are easily applied. They cannot fail, if general, to induce reformation. If men will submit to short measure and outrageous bills, the result is easily conceived. But certain ruin would follow a disobedience to the public expectations.

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## 43.

IT is argued that the discussions of religious unbelievers is a noxious poison, when applied to the minds of the vulgar class. There is more of sophism, than of truth in the remark. It is assuming that which cannot be proved. The natural capabilities of all men are alike.

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## 44.

IT must be a bitter subject of regret to those who in their fits of religion, (I ought to say of enthusiastic madness,) gridiron mens' bodies, under the pretence of serving the deity, that they cannot accomplish the destruction of the souls of their victims. After all, the dreadful sport is unsuccessful.

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## 45.

PERHAPS it is not surprising that he who out of humane feeling, has opened his purse, to save an acquaintance from the gallows, should be afterwards treated with dishonesty, and scurvy impudence. What can be expected from him, whom mere good luck alone has saved from the halter?

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## 46.

MADMEN are not punished for their indiscretion,



even although it cause the destruction of the life of an individual. But he who ever so sincerely and seriously exercises his reason on religious subjects, and divulges opinions contrary to the parliamentary creed, is subjected to great punishment:

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47.

THE future descendants of the West-Indian slaves will bless the memory of those who are friends to the gradual abolition of slavery, and who therefore refuse suddenly to un rivet the chains of their forefathers.

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48.

PERSECUTORS should remember, that by their childish attempts, they encourage whims, rather than truths.

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49.

CIVILITY is the cheapest, and yet the most acceptable commodity in the bazaar of life.

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50.

IT is worthy of attention, that the reason which some very patrons of missions assign, for punishing unbelievers, for the dispersion of their tracts, is an argument against their own missionary system. They complain that the minds of the poor are unprepared to investigate. Are not the uncivilised heathens much more so ?

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51.

MANY important questions stagger men merely from the want of due reflection. They wander from idea to idea, until they are lost in the distracting confusion of unconnected reasoning. One single fixed principle is worth a thousand floating conjectures. No one can solve a question without a basis on which to rear the superstructure. No person can draw a conclusion without premises. And yet the ignorance of men on the most important questions, is owing to their having no solid materials for the solution of moral and philosophical problems.

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52

**EXTREME** good fortune in early life is very injurious to the real interests of the individual. For the youthful mind is apt to be dazzled by the blaze of unusual success, and is unprepared to exercise in its arrangements, that caution which maturer years inspire.

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53.

**THE** proper influence of religion is always cheerful and salutary. But the gloomy consequences which result from the sudden change from gay freedom of conduct to the sullen gravity of the religious enthusiast, is tormenting to all observers, and displays, one would think, no real accession of good.

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54.

**THE** company of the parson at the dinner-table, is as often considered a restraint as a compliment.

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55.

**UNREQUITED** love is not nearly so tormenting as mutual attachment defeated by the interference of cruel relatives. Regret results from the one-misery from the other. The one may be easily forgotten—the other must be always an object of memory. Those only who know the intensity of reciprocal and virtuous attachment, can imagine the horrors attending its disappointment.

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56.

**THE** impulses of the moment often give birth to the bright effusions of genius: The more brilliant those effusions are at such unpreparatory periods, the more expanded is the mind of the individual.

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57.

**THE** volunteers are ridiculed by the regulars, for “shouldering arms and staying at home.” But none who are useful should be held up to reproach. Will the regulars deny that the volunteers are of use to the country? No. Then why do they condemn when they should approve?

A soldier's generosity should be of too noble a nature to be prejudiced by fanciful considerations.

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58.

I ONCE had an opportunity of observing the exemplary patience of an artisan's wife, who waited without murmuring, full six hours at night, with her infant-child in her arms, in the passage of a tavern, where her thoughtless husband was carousing with his fellow-workmen in the tap-room. At first, I was almost prepared to condemn her for indifference, or compromise of duty ; but thinking that some peculiar motive might operate on her mind, and unwilling to condemn without trial ; I asked her whether she was not wrong to wait ? She replied with an air of simplicity and good sense, which made a deep impression on my mind :—'No, sir, kindness in a wife is far more persuasive than bad words. I hope by degrees to convince my husband, that my company is better than a pot-house ; at all events, when he comes out, if he is sober, I shall have the pleasure of returning home with him ; and if he should be drunk, (which God forbid,) I shall be with him to help him safely along the road, this dark night.' I was struck, as it were electrically, with the force of the observation. This artless eloquence appeared to me to be sublime. The strong-minded observation of this truly affectionate wife is applicable to a thousand incidents continually occurring in human life.

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59.

IT is remarkable that the supposed influence of witchcraft is confined to the old ladies, and that the young damsels, whose truly bewitching charms cause a thousand hearts to palpitate, are not allowed to have any share in the game.

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60.

THE hasty impulses of the moment of irritation give birth to intemperance often—to reflection seldom.

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61.

NO man can be religious, who is not compassionate towards every one of his fellow-creatures.

62.

**PHILOSOPHY** never looks backward, but to correct the future.

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63.

**IT** is extraordinary that many christians bend at the mention of Christ's name, but not when terms to express the great **GOD** are used.

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64.

**SLUGGISH** men who bear misfortunes with mere stupid indifference, have sometimes the reputation of magnanimity—the cheapest but most ignoble sort of fame.

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65.

**YOUNG** men are too sanguine—old men are not sanguine enough.

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66.

**MEN** generally regard the memory of the departed with a reverence most commendable. But Dr. Styles has lately ventured to infringe upon this rule, and to disregard the decency with which we are accustomed to approach the dead. He has even ventured to assert charges, and to assume facts, which he would perhaps have feared to give his name to, in the life-time of the noble author (Lord Byron,) whose memory he has so severely attacked, in his 'sermon delivered at Kennington, July 4th, 1824,' at which time the remains of the poet were unburied. There appears to me to be in the work a want of candor which calls for severe reprobation. If a man openly attack another *living* personage ever so uncourteously, or disrespectfully, there is a degree of courage and fairness in the attempt; but to unnecessarily vilify the recollection of him, whose tongue and hands are deprived of life, is not the act of noble feeling, or of pure justice. Such conduct will, instead of gaining the wished-for popularity, ever excite the honest odium of reflecting englishmen. There are, it is true, some men with whom furious nonsense will cover 'a multitude of sins;' but the more honest part of mankind would not be deceived and lulled into the approval of cruel feeling, by the pernicious jargon of crocodile affectation, were any writer to attempt to overcome their judgments, by the media of artificial appeals to their passions and prejudices.

The sermon commences with some strange observations about a necessary connexion, which, as the author chooses to suppose, exists between unbelief and vice, in which he hazards his reputation for correctness, by asserting that 'Cain rejected divine revelation,' and therefore he was a murderer. That Cain disobeyed the divine will, may be true enough; but how could he doubt the existence of the divinity who favored him with intercourse? How could he deny the existence of the great spirit who held immediate communication with him? He then proceeds to state that 'it is very certain that infidels themselves rest the whole merit of their cause on its utility.' Should he not rather have said:—'on its truth?' He writes about the *primum mobile* of the country being cant. Is that word applicable more to professors or to non-professors? He says that 'if the operations and tendencies of infidelity were not restrained by laws which the Almighty has indelibly impressed upon our natures, it would soon leave no vestige of humanised society upon the face of the earth.' As sagaciously might he have observed that if we had been formed without throats, we should have been unable to swallow. The author declares that the late Lord Byron 'lived only to scatter the seeds of a moral pestilence all around him.' What an unmeek, and more than unmeek misrepresentation is this! Millions of Greeks will hallow the memory of Byron, when the recollection of Dr. Styles may be effaced from the earth. That generous nobleman's purse and person were dedicated to the noble and virtuous cause of grecian emancipation from turkish tyranny—a tyranny the most barbarous and infernal that can be conceived. Many of his acts in private life redound to the honor of his memory. This is not said in the mere advocative warmth of one on whom (I own it with pride,) in his life time, he conferred acts of kindness,—in the mere grateful feeling of one whom he warmly encouraged to climb the hill of literature, and learning, but in the unaffected language of sincerity. All his virtues however—all his acts, although rich as gold in themselves, are, it seems, as poor as dross, when considered in connexion with his opinions.

The writer, with the laxity which appears familiar to him, declares the noble poet's works to be 'the vehicle of moral energy; destructive of all the sympathies, tendernesses, and ties of social nature.' A 'doctor of divinity' here writes of moral immorality!—language which a candidate for a bachelor's degree would disgrace himself by adopting. He attacks

the memory of Byron, because ' he has nothing in common with the seraphim who stand veiled in glory before the eternal throne,' and because ' his muse does not wet her adventurous brows with the dew of that holy afflatus, which wraps the soul in the purity, the bliss, and the devotion of a celestial visitant.' He gravely maintains that ' the doctrine of universal philanthropy prevents those who adopt it from acting at all, or inevitably impels them to act wrong.' How a principle of action, which has for its divine object the greatest possible good, and the most impartial benevolence, has a vicious influence, I leave to the doctor's admirers to determine. He tells us that if there be no God, still we ought to labor under a delusion that there is a God; and that an infidel, out of respect for christians, *ought not* to propagate doctrines which he believes *to be true*. If the infidels, therefore ever gain the ascendancy in this country, Dr. Styles's descendants, should they be christians, will not be justified in defending christianity. I know not under what unaccountable impression, this calumniator of Byron was induced to suppose that ' an ingenuous man' has moments ' when his heart trembles to repose itself on God'—the author of his being, and of all benevolence. Just as absurd it is for the author to imagine that ' every species of infidelity is practical atheism.' Nor is it perhaps perfectly candid for the author to assume, without proof, that an atheist is, *ipso facto*, ' devoid of honor, justice, and integrity,' and that he is therefore perfectly unactuated by the feelings which are inseparable from mankind. The preacher, whose notions, I am happy to confess, are eccentrically paradoxical, seriously asserts, in his sermon, that society ' may flourish without genius,' and therefore declares that against the memory of Byron, ' he is determined, for one, to make common cause with his country ;—with his species.' This is mere self-vanity, and pseudo-patriotism. Neither the country nor the species of Dr. Styles, will require or be much benefitted by his exertions. I am surprised at a man of his sectarian notions openly ascribing a most decided superiority of success to infidel publications, over enthusiasts' tracts. The admission is important, so far as it goes, and tends to show that fanaticism makes less victories than bustle. The writer, towards the conclusion of his pulpit-anathema, very uncomplimentarily cautions his youthful hearers, to ' read only what the wise and good have not denounced.'

But—who are the wise and good, in the estimation of this condemner of the dead? is a question which his sermon of violence might form a more decided answer to, than the frequent changes of sect which have been, perhaps unjustly, ascribed to him.

Such is the work which has for its object the condemnation of the dead—a work which honest feeling compels me to add, misrepresents the character of a man who being dead cannot undertake his own defence. He who bent before the shrine of deity, is charged with being an atheist! He who boldly and honestly ridiculed human indiscretion, and human prejudices, is charged with being outrageously and essentially vicious! He who was the most affectionate of fathers, is condemned for having no domestic feeling! He whose former benevolence is his truest epitaph, is branded with the infamy of a demon! He whose poesy betrays a lively and rich sensibility, is shown up after his death as an almost imbruted monster! He who was a most zealous co-operator in the hallowed cause of grecian liberty, is attacked as an enemy of his race! In the name of candor, is this such conduct as decency can tolerate? It affords an interesting reflection, to know that the world is becoming too liberal to be infected with the unqualified fury of Dr. Styles. To abuse a corpse is doubtless the *ne. plus ultra* of fine and generous feeling! Dr. Styles may profess that he declaims not against the man, but against his doctrines. Those who peruse the enthusiast's declaratory sermon can easily determine that point.

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67.

THE most extravagant expenditures are frequently made with the money of other persons. The tinsel finery of churches is frequently ordered by churchwardens, generous in the distribution of money not their own. The funds of joint-stock companies are not infrequently disbursed in the ornamenting of a public room or building, instead of being legitimately applied to their proper object—the benefit of the stock-holders.

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68.

EXPERIENCE is a thing which is often worth a large price; but if the cost of it be mischievously irreparable, then it is always purchased at too dear a rate.

## 69.

NOTHING annoys an enemy more than kindness. It is an arrow which always hits the mark. It is the most severe, yet the most noble mode of treatment.

## 70.

THE most successful mode of exciting prejudices in the mind of a female, against her lover, is to insinuate that he does not really love her as he professes. If she be not implicitly satisfied of the ardency of his attachment, insinuations of such a kind excite her suspicion of his sincerity.

## 71.

THERE is a manifest distinction between the right to do a thing, and the prudence and propriety of doing it. The assertion of a man, that he has a right to do what is clearly unjust or unreasonable, cannot be creditable. I have a right to break every article of furniture in my house, but the soundness of my head would be very properly suspected, were I to do so.

## 72.

THE excuse often alleged for national religious establishments is, that the opinion of the majority should be treated at least with respect by those who are in the minority. This proposition as applied to the subject, is either true or untrue. If true, why has protestantism been established in Ireland? If untrue, there is an end to this view of the subject.

## 73.

WE often assume to be probable, that which we think desirable.

## 74.

AS a general rule, a counsel should not interrupt a judge in his address to a jury, nor should a judge interrupt a counsel in such address. But there are cases of misrepresentation so important, that they authorise an interruption of such a nature. Such cases form an exception to the general rule.

## 75.

THE choice of a wife is, in reality, the choice of fortune. It is impossible for a man to be happy with a bad wife. To be blessed with a good one, is to anticipate heaven.



## 76.

THE fastidious pertinacity of objection adopted in the management of the public funds in the bank of England, is a subject worthy even of national consideration. The bank of England, it is well known, on many occasions acts in a manner immediately opposed to the duties which it ought to perform, as a trustee for the public. It raises the most frivolous, aye, and the most ridiculous objections to the disposal of stock, in a number of instances. It must be admitted that it should not be required to be party to any act which might involve its interests. But mere *pro formâ* quibbles are too often permitted to interrupt the public good, although the interests of the bank of England are not in the least degree affected. Sometimes (to my own knowledge,) it occurs that rules are adopted in the bank, and after being abided by for a considerable time, they are capriciously infringed upon in particular cases. And it is painful to admit that the bank is not always so ready in affording information to the undoubted relatives and representatives of deceased stockholders, as the duty which it owes to the public requires.

## 77.

IT is seldom—extremely seldom—that pure undulterated justice is administered to those persons who are termed ‘infidels.’ If they be the subject of any controversy, however unconnected with their theological notions, their ‘blasphemous infidelity’ is made the sounding-board of sham argument, by their opponents, and anathemas of fury and invective are called in to supply the place of discussion. Such conduct is worthy only of a cowardly rogue.

## 78.

PERSONS who are not lawyers, often consider it to be oppressively unjust, that legal claimants should lose their demands, from their inability to supply those technical and disinterested proofs of facts, which the law requires. But how can judges or a jury decide without evidence to satisfy their minds? And how can their decisions be just, unless such evidence be unfettered, and disinterested? It is true that the law cannot guard against every emergency; and there are cases in which actual facts are incapable of the mode of proof which

the law requires. But if mere individual and self-interested belief or evidence were once admitted, the law would cease to be an engine of impartial justice, and would become a machine of perplexity and ruin.

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79.

THE effect of inhaling the nitrous oxyd or nitrogen gas, is most peculiar and amusing. It causes involuntary smiling, and sometimes even involuntary laughing. The individuals who inhale it, lose their self-control for about a minute and a quarter, or a minute and a half. They very seldom or never make any noise. After they have inhaled about half a dose, they draw the remainder into their lungs as greedily as a lean horse devours a feed of oats. The cessation of involuntary motion arising from breathing the gas, is instantaneous. The difference of the influences is remarkable, and as I think it probable, arises from the different temperaments and predispositions of the individuals inhaling the gas. I once saw the gas inhaled by six persons. The first danced with an astonishing elasticity of limb and muscle. The second was struck perfectly silent. The third became pugnacious, and fought with an inexpressible eagerness and rapidity of action. The fourth jiggled most buoyantly with his body in an oblique direction : on the fifth, the gas produced no violent effect, but merely a slightly-agreeable influence. The sixth chased every body near to him, as briskly as a hunter gallops after the hounds in full cry. They all declared that they experienced a tranquilly-agreeable sensation, for several minutes after inhalation.

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80.

SOME men are disposed to put down all public spectacles, as useless frivolities. Some consider the processions of trade as idle and profitless. But I think that the *esprit du corps* which they support, (if they do not actually excite it,) is extremely useful. The great object of that spirit must be an improvement in the particular trade, in order to render it as profitable as possible to its different members. Combination may step, but cannot stride, in cases of competition. Besides, the trade-processions are always of an orderly and peaceable character, and afford a most interesting fund of amusement to

the common people, aye, and even to the refined philosopher. Can any sight be productive of greater interest to a good citizen, than the curious specimens of his fellow-countrymens' manufacture, and the assemblage of mechanics? Can any processions be more truly pleasing and amusing than those of the braziers and glass makers?

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### 81.

IT is most astonishing that sober thinking men can subscribe to the silly ceremonies observed in the Roman church. There is in the performances of the priests, so much mummery—so much genuflection—so much kissing of marble—so much walking backwards and forwards—so much changing of habiliments—so much burning of giants' candles—so much ringing of bells—so much repetition of words—so much humming of sounds in an unintelligible tone—and so much affectation of mysterious secresy, that it is almost difficult to be grave in a catholic chapel. And yet, because I do not adopt such indescribable nonsense, I am a wicked heretic, and am consigned to condemnation! How gratifying is the conviction that the creator is infinitely more benevolent than his creatures! If it were not so, we should be all condemned by some sect or other.

Why do the catholic priests keep the poor part of their flock in ignorance? If the catholic religion be as infallible as it is professed to be, it is proper that the knowledge of it should be diffused as widely as possible. For a professor of a religion to conceal the knowledge of it from his disciples, is unaccountable conduct. How are we to adore a deity with whose character and precepts we are unacquainted?

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### 82.

THERE are, without any reason to doubt the fact, some things, of which, speaking in a demonstrative sense, we are ignorant; that is, which we cannot prove to positive demonstration. But we are not therefore without materials for forming conclusions with respect to those things. To compare one thing with another, is as natural and as prudent as to eat when one is hungry. We should never form conjectures or opinions contrary to the evidence and analogy of

things. And to decide from experience, even by comparison, is better than to judge at random. The one course has much more probability of correctness than the other. It is easy to suggest fanciful theories, but it is difficult to establish them. Knowing then, as we do, how frequently credulity is imposed upon, let us never believe statements decidedly adverse to the laws of nature, unless the proof is overwhelming, and let us, even then, draw no inferences which do not necessarily result from the circumstance. Let us, for instance, never believe that, without a miracle, a respiring animal can live without air.

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83.

**THE** vulgar class of people has its enjoyments, as well as the polite class. But they are often distinguished by the display of much social, and little domestic feeling.

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84.

**THE** argument against the existence of supernatural appearances is perhaps not so much upon the ground of their impossibility as of their improbability. The evidence in favor of these supposed appearances is so extremely slender, and the analogous reasoning against them is so exceedingly strong, that we are not justified in resisting the evidence of our experience, and in overturning the laws of matter, for the purpose of humoring the fanciful reveries of the superstitious.

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85.

**"THE** pomp and circumstance of war" are not to be laughed at. They have instilled the elements of ambition into the mind of many a sprout, who has afterwards become a hero. They are not a few who have placed their lives in honorable danger, out of their admiration of a red coat and epaulet.

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86.

**LETTERS** of recommendation are like bills of credit: these are drawn for the supply of civility—those for the supply of money. Both are payable at sight—both are transferable—both are to be taken into account by the drawer—both are sometimes returned dishonored.

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## 87.

TOO rigid an adherence to ceremonious forms, is certainly not desirable, because it cramps the freedom of sociality ; but the general observance of the established rules and courtesies of life, contributes greatly to the exercise of the friendly affections.

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## 88.

THERE is this important distinction between physiognomy and phrenology ; that the one is clearly capable of being accounted for, and that the other is unaccountable. The elasticity of the muscles, and their consequent accommodation to particular forms of compression or dilatation, to which they have during a long series of similar motions been subjected, accounts for the many acquired expressions of physiognomical character. Opposite appearances would be contrary to the nature of things. The science of physiognomy is therefore in perfect accordance with the general laws of nature.

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## 89.

ATTORNIES are frequently reproached with the charge of rigid severity. I assert the fact boldly, that in the proportion of nine cases out of ten, in which I have had the opportunity as a solicitor, of affording indulgence to debtors, I have had reason to regret the result from their unprincipled and insolent conduct. They generally, in humility, ask for forbearance ; and having obtained it, they impudently and ungratefully shift the solicitor's charge to the creditor, or cheat him altogether. An attorney, a friend of mine, having often applied for his clients, to persons who owed them money, and who declined to pay him his charge of application, has adopted the resolution to proceed at law, without previous application. I think that the principle, though not justifiable, is in some slight measure excusable. Every man should have benevolent views, but the experience of ingratitude indurates the heart.

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## 90.

CLAUDE LORRAINE was a landscape painter of extraordinary merit. His rich, yet faithful delineation of the beautiful and romantic scenery of nature is remarkable,

even in his smallest cabinet paintings. The cloud-aspiring mountains—the craggy steep—the chalky cliff—the village spire—the distant cottage—the majestic tower—the verdant lawn—the meandering stream—the umbrageous foliage—the translucent rivulet—the ornamental cascade—the lowing herd—and the browsing flock—were all sweetly described by the powerful pencil of this able master. His great skill overcame the difficulty of minute delineation, in which he attained much perfection. In his representation of morn, there is a rosy brightness;—in those of day-time, there is the glow of sunshine;—in those of even, there is a soft stillness: all of which resemble the garments of nature. Although he was often minutely particular, yet he was natural and interesting. Whilst he studied grace, he lost not sight of nature. His landscapes are beautiful, natural, and pleasing. There never was, perhaps, a painter better skilled in general landscape effect. He knew how to dispose of his materials in the most natural and most agreeable form. He feared rough boldness of delineation from a just sense of its danger, but yet he had not the stiffness of Albert Durer, who carried his apprehension of that danger much too far, and, therefore imparted to many of his productions, a most disagreeable want of life and meagre conception. The handling of Claude was easy, as his style was pleasing. His pictures are very valuable. Many productions, by far too gaudy, rude, and glaring for his pencil, have been imposed upon the world as his paintings.

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## 91.

I HAVE heard the authority of the christian religion questioned, on the ground that if it were true, the deity would firmly and universally establish it, to the exclusion of all others. The objection has been answered, I believe, by bishop Wilkin. It would, if once admitted, apply to health, and qualities, and acquisitions, of every kind. The peculiar objects and dispensations of nature do not the less exist because they do not every where exist. And as to the apparent wisdom of the system in question, it cannot be doubted that the force of the true religion is increased in the minds of its believers, by the contrast between it and other spurious creeds of faith. Nor can it be forgotten that false religions are not without

their good moral uses. It is wise to understand the operations of providence, before we arraign them for want of consistency.

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92.

THERE is a vitious taste, which runs after novelty, however frightful, with a determination to admire it. I can conceive no other influence which could induce sober Englishmen to laud the unnatural opera of *der freischütz* as a most excellent production. It exhibits a strange taste to visit a theatre in order to enjoy the horrid sight of heads running about without bodies, bodies jumping without heads, and witches riding ærially across broomsticks, amidst all the infernal imps of devilry and terror. But when to these agreeable sights is added the display of nonsensical magic, black art, satanic agency, and stupid incantation, it is a severe reproach to praise, where there is so much to condemn. The man of correct taste never loses sight of nature. It is no compliment to the public to be compelled to admit that it has a taste for the ridiculous.

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93.

THERE are men, who ignorant of things, quarrel about words, names, and modes of speech. If you, ever so argumentatively, state your thoughts decisively on a particular subject, they will sneeringly reply: 'that is merely your opinion; what right have you to assert it positively?' Has not every man, then, a right to be candid? Is he to study qualified forms of expression, in order to gratify the fastidious appetite of prejudice? Is he to labor upon words to express that which every one must understand? What a foolish idea of humility is this!

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94.

The 'paradise lost' of Milton is very properly out of fashion as a religious composition. It abounds with metaphors the most untrue and inconsistent. It has undoubtedly considerable merit as a poetical production; but it can never receive the entire admiration of the judicious, as it is utterly devoid of truth of incident, and is loaded with fictions the most improbable, outraging reason and analogy. The work cannot tend to promote the cause of rational religion. It

clothes the most divine faith with mysteries, absurdities, impurities, and sophistries. It represents in an historical form, contradictory facts which never could have occurred, and for which the author had no authority but the fertile invention of his prolific and capricious brain. What can be more absurd, than to represent a finite creature boldly and insolently contending in martial warfare with his infinite creator?

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95.

MEN are occasionally censured for idleness, when they are laboring under the task of intellectual exercise. The labor of the mind is often arduous. And what is man without thought?

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96.

IT is peevish and hypercritical to inquire strictly into the motives of men, when they perform acts which are essentially useful. Does it matter to society, what induced an act which benefits its interests? Are we to reproach a man for performing a benevolent act? Are we to condemn him for corrupt motives, whilst our fellow beings or a portion of them are enjoying the benefit of his exertions in their favor? Every act which promotes the public good is a virtuous act. And shall we pass an ill natured censure upon an individual, for being a party to an act decidedly beneficial in its results, upon the mere conjecture of bad motives? Charitable acts are said to be sometimes forced. There is a virtue in being liable to be so forced. It displays prevalence of respect for public opinion over sordid selfish feeling. And do we reject a melon or a cucumber because it is forced?

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97.

REMEDIES resorted to for the honest recovery of right, are frequently dishonored with the name of 'litigation.' But let it never be forgotten that the exercise of those remedies is of essential public service, by reminding the strong that they are not to oppress the weak with impunity, and by diffusing the knowledge of the law amongst all classes.

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98.

THERE is a philosophical sympathy between great and reflecting men, which closely endears them to each



other. Their mutual converse is so agreeable, and the results of it are so useful and enduring, that they are always desiring the company of each other. What can be more gratifying than the interchange of rational and useful thoughts?

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99.

A GREAT mind retracts an error as soon as it is discovered. To persist in wrong is absolute folly. Can it be degrading to acknowledge that we have discovered the truth?

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100.

THERE appears to be a great itching in this country for petty legal jurisdictions for the recovery of small debts. But why should we desire to subvert, in a great measure, the most equitable institution of trial by jury? Why should we expose ourselves to the risk of caprice, and perhaps to the decisions of ignorance, in courts of this description? To my certain knowledge, commissioners of courts of request are mustered by plaintiffs and defendants, occasionally, to support their case. This is actual corruption. There is a potent objection against placing summary discretionary power, without control or appeal, in the hands of individuals. The powers which have been by slow but painful degrees, vested in the hands of magistrates, present really a most alarming appearance. Not only have they greatly infringed upon the grand common-law principles, but they have naturally given sufficient confidence to magistrates to assume to themselves powers which the law of the country never contemplated, but which it seems to wink at. Such are the blessings of summary jurisdictions. Ours is a noble constitution, which must not be patched by bungling legislators, who fancy that they perceive immediate blessings where they might discover dreadful consequences.

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101.

AMONGST the recent invasions upon the rational liberties of the human race, I know of none more seriously alarming than a contract entered into between the sovereigns of Europe, termed the "holy alliance." Never was an alliance more unholy. Nothing which is unreasonable or un-

just can be holy. And I know of nothing more unreasonable and unjust, than for the members of different states to be impeded by the unprincipled and venetian-like combination of confederating sovereigns, from freely and uninterruptedly exercising the right of choosing and appointing their own form of government. Every compact which has the tendency to cripple that salutary right, is contrary to one of the fundamental laws of nations. Every country is supposed to know best the particular form of government which is most properly adapted to it. No other power on earth has a right to dictate in any manner whatever what the nature of its choice shall be. Every limitation upon this free election is an abridgment of the welfare and rights of states; and an alliance of the description alluded to is not binding even upon those who are express and positive parties to it; they having no right or power to contract such an agreement. The attempting to carry such illegal compact into effect, by invading a country for the purpose of establishing any particular form of sovereignty, is an act so outrageously opposed to the general interests of nations, that it is, I doubt not, in itself, sufficient cause for other countries to declare war against such invading power.

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## 102.

IT was a wise observation of Hobbes, that men did not disown reason, unless when reason disowned them. The remark is peculiarly applicable to many sectarians. They apply the test of reason to every subject and affair of life, excepting only that in which its exercise is the most essential. Some men, acting upon a most unaccountable principle, conceive or profess to conceive themselves privileged to exclude, in a great measure, the use of the reasoning power from their religious professions. Can any thing be more absurd? Can any thing be more contrary to the general nature of things? Can any thing be more opposed to the will and revelation of God? These same individuals appeal to reason as the brilliant standard of their creed, and yet they will not admit that creed to be subject to the ordeal of reasoning investigation. Do they forget that nothing which is contrary to reason can be true? If not, why do they assume that doctrines which will not bear the test of inquiry are true? Where

is their authority for so anomalous a mode of faith? Why do they explain the evidences of their creed by the exercise of reason, when they disclaim its operations in adopting the supposed doctrines of that creed? Is there any consistency in such a principle of action, if such an anomaly can be dignified with the name of principle? Can any argument be more powerful against a particular profession of religious worship, than that it is adverse to reason? And ought men, from the influence of habitual prejudices, to adopt any doctrine which is unreasonable? By so doing, they affix upon themselves the seal of unreasonable beings. I would have these considerations powerfully impressed upon the minds of men, because they lead to very interesting and important conclusions and consequences. They induce men to shake off all antiquated but insinuating prejudices, and to appear before their maker invested with the fulness of that dignity with which he has most benevolently endowed them. Freed from prejudices, they are freed from error. Then only can they successfully seek for truth; then only are they truly worthy of their rational scale of being; then only can they truly appreciate the nature, the wisdom, and the justice of the deity. These observations are not dictated under the influence of sectarian partiality. They are founded on a sincere value of the blessings of truth, and on a sense of the discomfiting evils necessarily resulting from error. The mind which is enfeathered with the chains of unreflecting bias neither does, nor can, know how brilliant and vivifying are the sun-beams of truth—how many comforts they impart to those who enjoy their lustre—how many happy and cheering consolations they bestow—how many calamities and inconveniences they avert. I have often heard individuals allude to a distinction between that which is above and that which is contrary to reason. But I have no hesitation in decidedly avowing my conviction, that nothing should be received as true which calm and candid reason cannot bring itself to believe, and that no doctrine is entitled to belief which is unascertainable by reason, or which the deity has not revealed to us in express and positive terms. I know not how the proposition which I have just laid down can fairly be controverted; and if it be true, it is of extreme importance to mankind. It settles the fate of the common dogma which I have just adverted to—it determines an important basis for the ascertainment of religious truths—it ap-

pears to me to be perfectly consistent in itself. Sectarians often declaim upon the pretended vanity of appealing to the standard of individual reason. Are not such declaimers, during every minute of their existence, guilty of the fault which they condemn? Let him who is not guilty cast the first stone. I cannot perceive any false notions of pride in exercising the highest gift which the deity has bestowed upon us in this stage of our being.

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## 103.

THE real progress of the modern Pagans towards pure christianity must necessarily be more gradual than some of the missionaries wish to persuade us. First, the minds of the unconverted must be prepared by the process of education, for the reception of the truths of the christian dispensation, before their conversion can be wholly exempt from the blindness of wild enthusiasm. They must be enabled perfectly to comprehend the doctrine before they are in a fit condition impartially and considerately to assent to, or dissent from it. The evidences of the truth of the christian faith, being subjects of history and reflection, and not of physical demonstration, must be matter of investigation; but the mind must be qualified to investigate before it can investigate. *Ergo*; the ignorant and prejudiced minds of the heathen must be enlightened by educational improvement before they can properly appreciate the truth and advantages of the system inculcated by Christ. Secondly, there are missionaries sent from various denominations of Christians, and as the particular opinions of all these denominations, being different, cannot be true, some of them must be untrue. The heathens, therefore, who have adopted the tenets of spurious christianity, have still to conquer the force and prejudices of first conversion, and to ascend to the elevated height of uncorrupted, sublime, and pure christianity—a conquest and an ascent, as I fear, under present circumstances, rather problematical than probable.

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## 104.

DR. SAMUEL CLARKE's conjecture respecting the identity of space with the divine existence, though not unobjectionable, is far from being frivolous. The ideas of

omnipresence, omniscience, and omnipotence, are conveyed by the supposition. And if to the quality of necessary existence, we add the consequent one of primæval existence, that of self-existence unavoidably follows.

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105.

THERE are confluxes of circumstances, in which the capability of the human mind is developed and exerted to an astonishing extent. Generals who have been for many years supposed to be distinguished for their weakness and inexperience, have in the field of danger proved themselves in valor and decision, to be well worthy of the extreme post of honor. Who shall say what the human mind in its full and vigorous exercise will not accomplish?

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106.

I HAVE heard the reverend Mr. Belsham, in one of his discourses, state, as an argument in favor of religious establishments, the fact, that in those places in which the christian religion has been unprotected by the civil power, as in Asia, such faith has degenerated, until it has been utterly extinguished. But he omitted to add that such degeneracy has arisen from the active protection afforded by the body politic to another profession of religion substituted in the place of the genuine faith.

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107.

THERE is an implied condition on the part of every person who enters into or becomes a member of a community, that he will conform to all its rules. Every state has a right to dictate to the whole of its members what political regulations they shall adhere to. It is the duty of the lesser number to accede to the legislative adoptions of the greater. This is self-evidently reasonable. Even if such enactments be apparently unjust, or operate severely upon the minority, it is not less the duty of the minority to obey the laws instituted by the majority. Those who are dissatisfied with the regulations prescribed may leave the particular community, and enter into some other society better adapted to their views or wants. Out of the necessity and equity of this optional power, arises the injustice of forcibly retaining any per-

son in any particular state without adequate or reasonable cause. The subjects forming the minority have also a right to argue upon and discuss the propriety of the different measures and legal stipulations to which they are bound to submit, because they are necessarily supposed to be founded upon those principles of reason and justice which properly form the basis of all governments. If they be really so founded, discussion cannot tend to induce the majority to alter them. If they be of a contrary character, it is but fair that their true nature should be exposed, in order that their rigor may be removed; but the exercise of this right must be directed to its end, and cannot, consistently with its nature, be rendered the instrument of subjecting the community to inconveniences of any kind.

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108.

I CAN perceive no real vanity in the mere knowledge of a fact. I know not, therefore, why a man should be considered vain because he is sensible of the manifest superiority of his talent or understanding. Must not a woman be conscious of that beauty which she observes daily at her toilet? Is not a man aware of his stature, his strength, or his deformity? And are the treasures of the mind so secret and so undiscoverable, that their existence is unknown to their possessor? Can men reasonably forget or pass over that which unavoidably obtrudes itself constantly upon them? Are not we all the children of observation, and consequently of comparison? Can a person who is well skilled in the general study of languages, with sincerity believe himself to be only equal in classical acquirements to the ploughman who is unacquainted with even his native tongue in its grammatical purity, and who strangely confounds the singular and plural numbers? Can the intelligent man who has feasted upon the sumptuous repast of literature, bend on a literary subject to the dictum of an unlettered peasant, whose reading has been confined to the bible and 'the pilgrim's progress'? And yet there appears no less absurdity in the individual supposition, whether real or pretended, of non-superiority of talent to those evidently inferior. The reality is non-existent—the assumption is hypocritical. Why then should credit be bestowed upon either? Could Lavater, who had long

and attentively studied the human character and portraiture, yield up all his physiognomical science to the opinions of a common observer? Could Priestly, who had vigorously and cautiously investigated the corruptions of christianity and the duty of men, surrender his theological and moral views at discretion to the dogmas of a prejudiced and unreflecting professor? Could Cowper be ignorant of the ease which he enjoyed in the composition of poesy? Could Stewart believe that he was as ignorant as the generality of mankind with respect to the peculiar nature and intricate workings of the human mind? Could Herschel pretend positive ignorance of astronomy? The knowledge of men on all subjects is, no doubt, imperfect; but comparative information on different topics does not exist the less on that account. A proper distinction should be observed between affectation and a due respect for other individuals. But dissimulation cannot in common instances be a virtue. It must, on the contrary, like hypocrisy and untruth in general, diminish the sum of human happiness, and be therefore vicious. Those who reflect upon the voluntary enlargeableness of intellect will scarcely subscribe to the ungrounded principle of the unconsciousness of intellectual superiority. But whilst from the motive of supporting the truth, I oppose that principle, I would not be understood to vindicate either the presumptuous intrusions of superficial knowledge, or the insolent overbearingness of unyielding positivity, alike inimical to the interests of knowledge, and to the culture of the social affections.

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109.

**THERE** is nothing more disgusting than the company of the man, in whose presence a serious and improving subject of conversation cannot be introduced without a stupid and sarcastic jeer.

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110.

**THE** combination of petty peace-officers deserves the attention and suspicion of magistrates. These (sometimes) oppressors, instead of protectors of the public, too frequently confederate in perjury to secure a booty or to gratify a malicious spirit.

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## 111.

THE ordering of providence, with regard to the dispensation of evil, is wise and benevolent. To avoid physical pain and moral inconveniences, we are, in a number of instances, obliged to be virtuous. What can be more supremely kind than this? If we launch into indiscreet excesses, we suffer the unhappy consequences. Thus are we, even contrary to our inclinations, compelled to refrain from indiscretion, and to pursue that course which conduces to the diffusion of human happiness.

## 112.

NOTHING is more astonishing than the circumstances under which fanaticism sometimes exists. It is most suprising to find men who display in arguments on common topics a rich train of philosophical unbroken reasoning, supported by all proofs, and illustrated with all analogies, devote themselves at the shrine of religious error. It is heart-tortaring to see a man descend from the exalted pinnacle of reason into the miry slough of fanatical frenzy.

## 113.

MEN are insusceptible of pain, only when their whole attention is directed to some overwhelming object. Thus is it with pugilists and heroes. Thus was it with the ancient gladiators.

## 114.

THE cruel system of school-flagellation is adopted, I presume, under the impression that it saves the schoolmaster trouble. The fact is the reverse. But if the supposition were true, the practice would be improper. A person intrusted with the important duty of the tuition of youth, is not justified in resorting to a particular mode, for the mere purpose of diminishing the quantum of his individual labor, without regard to the real improvement of his scholars, even if the mode so resorted to were consistent with the benevolent feelings. But the system is merciless and unjust. Circumstances may render it necessary to beat an ass, or a horse, as the only mean of inducement to cause him to obey his master.



Such animals are not in a state to receive any other infliction as a punishment. But to unnecessarily lash and injure beings susceptible of the impressions of reason, whose minds might be swayed by a hundred different inducements of reward, emulation, and pain, is to act the part of a coward and a fool. No superintendant of a scholastic establishment possessing and exercising sound good sense will expose himself to the contempt of the reflecting, by adopting this tyrannical plan of physical cruelty.

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### 115.

THE modern fashionable system of female education deserves the serious consideration of parents. Elegant accomplishments may often with propriety be added to, but never ought to be substituted for useful attainments. The appetite for indulgence is stimulated to an inordinate degree. Prudential considerations are but little, if at all, attended to. The young lady must be taught to sing, to dance, play on the harp, and speak french, german, and italian, without any regard to that station, and to those circumstances, to which she will be, most probably, consigned. Such a system cannot be reasonable. The fair damsel, initiated in all the fine and flimsy airs of conceit and affectation, is unfit to be the companion for life of a prudent man. She is ignorant of those domestic tasks and arrangements, which would in the wedded condition contribute most to the happiness of herself and of her husband. Her artificial acquirements become in the marriage state, a burden of misery, rather than a source of happiness. She is wholly unqualified for the superintendence of a domestic household. She has conceived a distaste for those habits of industry, economy, and application, the exercise of which is peculiarly necessary in the varied and important concerns of a family. The necessary and almost unavoidable consequence of her unfortunate endowments is a want of rational enjoyments, and an extravagant course of expenditure which may inflict unhappiness upon herself, and poverty upon her husband. She thus transports herself by a short though gay journey, from the church to the workhouse. Is this a desirable state of things? If it be, let it be persevered in. If not, let it be avoided. If prudence be commendable, let solid and useful attainments be substituted for advantages

merely ideal. This is a weighty subject. It is connected—most intimately connected with the happiness of whole families. It is interwoven with the interests of the young, and therefore with the well-being of posterity. When women neglect the laws of nature and the welfare of their families, which they should dearly cherish, it is time to direct the attention of the public to the root of the evil. Far be it from me to derogate from the high claims of those who are really women. That there still are many tender mothers, and prudent and affectionate wives, is a fact, I am happy to admit, abundantly testified. Nor is it within the limits of my intentions, to debar females from the benefits of a truly dignified education. I would have them fully qualified for the endearing situations of wife and mother. I should wish them to be educated in the knowledge of every acquirement which would really tend to the happiness of themselves, and of those with whom they are, or may be connected. Let them ever remember the importance of their situation and the happy and beneficial influence which they have it in their power to exercise over the members of the other sex.

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### 116.

NOTHING debases and dishonors human nature so much as ignorance—nothing civilizes and refines it so much as learning. The one generates sloth, stupidity, and impiety, and seeks its pleasures only in the indulgence of sensual appetite; but the other improves the moral and physical conditions of man—enlarges his intellect—ennobles his nature—excites him to activity—restrains his enjoyments—dignifies his character—produces philanthropy—inspires him with a pure and lasting piety, and (if I may be allowed to compare infinity with finity,) it causes him to resemble more the being of angels or of God. Do I speak a paradox?—I appeal to every man's experience. Do I speak as an enthusiast? I need only adduce the illustrious names of Newton, Boyle, Watts, Addison, and Locke, as examples to illustrate my assertion.

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### 117.

WE may well despise that vanity which is ridiculously ostentatious; but there is a certain dignity of charac-

ter, independence of sentiment, and majesty of deportment, which confer honor upon the mind, and grace upon the person of the possessor.

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118.

TO prefer beauty to deformity, is a mark both of proper refinement and of natural taste ; but he who hates a deformed person merely on account of his or her deformity, is unworthy of the pleasing smiles of approving beauty.

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119.

A GOOD temper, a good library, a good wife, and a good friend, are the four choicest blessings of human life.

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120.

YOU may with reason suspect the sincerity of that professed friend, who intentionally passes you in the street without an inclination of the head, or the common expression of ‘ how do you do ? ’

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121.

HE who would convince an atheist of the error of his notions of the natural and religious world, should conduct him to an open field, or a plain, on a star-light evening.

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122.

THAT patriot is indeed no mean philancosmist,\* who, in procuring prosperity for his own country, infringes as little as possible upon the liberty and happiness of other nations.

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123.

SUPERNATURAL appearances would tend rather to confound and terrify, than to edify and enlighten the imagination of man.

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\* In the formation of this word, which is, I think, wanting in our language to express the term, ‘ a lover of the world,’ I have been guided by the word, ‘ philanthropist,’ and have therefore altered the Greek *os* into *ist*; for the Greek  $\alpha$  the first letter in *κοσμος*, I have substituted the english *c*, in imitation of Callistratus, Calliope, calligraphy, &c.

124.

**ALL** who prefer pretensions to genius must aspire to excellence; and they should consider that the very perfection of excellence is far preferable to that which is simply comparative.

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125.

**UNSOLICITED** advice is too often received as an intentional affront.

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126.

**IF** you be loved, ask yourself 'by whom?' and 'for what?' These are two short but comprehensive questions; the just answers to them will decide as well upon the merits of the lover as the loved.

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127.

**HE** who gives generously, solicits boldly.

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128.

**HE** whose observations upon works of art are quick, acute, and sober, is unquestionably a man of taste; and I would measure the talent of a man of taste by the quickness, acuteness, justice, and sobriety of his decision upon such works.

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129.

**MAN** too often judges by results of conduct, instead of by the conduct itself.

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130.

**SOLITUDE** causes dignity of mind, sobriety of intellect, accuracy of sentiment, fear of God, moral wisdom, exalted philosophy, ennobled ideas, and sublime conceptions. Because solitude tends to ennoble the mind of man, let it not, therefore, be inferred that it works no evils. It generates disgust for the world; contempt for all forms, however proper, or necessary to civil society; a disregard of earthly things; a peevish suspicion of the benefit of worldly advantages; an indifference to fellow-men; a contempt for the acquirements

of polished society ; these are evils which almost totally unfit the solitary man for the company of his fellow-mortals.

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131.

SIR CHRISTOPHER WREN, as an architect, was extremely skilful, and in his construction of ecclesiastical buildings, evinced a profound scientific knowledge—a rich variety of thought—a chaste conception—and a picturesque fancy. He most properly deprecated and avoided the absurd practice adopted by some injudicious artists, of uniting in edifices, an incongruous display of different orders of architecture, composed without proper regard to regularity, order, convenience, or good taste. His powers of invention were most fertile and well directed, equally applied to good objects, and regulated by discretion. In his ecclesiastical erections, elegance, sobriety, judgment, taste, regularity, convenience, grandeur, and solidity were especially attended to and effected. Upon some occasions, he adopted an interesting aberration from vulgar forms and fixed rules of construction, which was singularly beautiful and ingenious, almost always highly chastened with good taste and guided with sound judgment. There is in the records of british history, and perhaps of all mundane history, no account of any other architect, who so successfully undertook, and admirably performed, so large a number of grand and elegant public constructions. His ingenious and elegant arrangement well accorded with his solidity of construction. He constructed very few edifices which were not of an ecclesiastical, a collegiate, or a public description.

His most celebrated works are St. Paul's cathedral, wherein grandeur, solidity and elegance, are admirably combined ; the Monument, or pillar of London, erected in commemoration of the great fire of London in 1666—chaste, elegant, and ingenious ; the Oxford Theatre ; Trinity College Library—very neat and convenient ; Chelsea, Christchurch, and Greenwich Hospitals, the last of which he completed according to the design of Inigo Jones, and which completion was executed with much beauty ; the great campanile of Christ Church, Oxford ; the church of Saint Mary-le-Bow, London—the elegance of whose steeple has been always much admired ; also the churches of St. Bride, Fleet Street ; St. Michael, Cornhill—much distinguished for the beauty of their steeples ; the neat

and elegant church of St. Stephen, Walbrook; also the royal hunting-seat at Winchester, and the modern parts of Hampton Court Palace. He was born in the year 1632, and in 1646 entered Wadham College, Oxford, where he completed his education. So early as at the age of thirteen, he exhibited a singular proof of genius by the invention of some astronomical and philosophical instruments. At the age of fifteen, he composed a treatise upon spherical trigonometry, on an original plan. He graduated B. A. in 1750, and in the following year became the author of an algebraical computation of the julian period. He graduated master of arts, and was elected a fellow of All Souls, in 1653. He was one of the original members of the Oxford philosophical society, from whence proceeded the royal society, and by very many exertions and experiments, he contributed to the benefit of that institution. In 1657, he was elected the astronomical professor at Gresham college: but upon being shortly after appointed to be Savilian professor of astronomy at Oxford, he resigned the Gresham professorship, and in the year 1661, the university conferred upon him the title of LL. D. In 1663, he was chosen F. R. S. In that same year he received a royal commission to prepare designs for the proper reparation of St. Paul's old cathedral; and after making a tour through France, he completed his designs in 1665, but the venerable pile was consumed in 1666 by the great fire, whilst Wren's plans were under consideration. It was unquestionably to that terrible conflagration, that Wren was indebted for the display of his great talents. Wren not only designed a new plan for the re-construction of St. Paul's and other public and ecclesiastical buildings, but he also submitted to Charles and his parliament, a grand national design for a splendid new city, which would have been accomplished, but for the infringement upon private property, which it would have caused. In 1667, he succeeded Sir John Denham, as surveyor of the works; and, in 1673, he resigned his Savilian professorship, that he might have the benefit of greater leisure for attending to his very important metropolitan employments. He was knighted in 1674. In 1675, the foundation-stone of the great cathedral was laid. In 1680, he was chosen president of the Royal Society. In the year 1683, he received the appointment of commissioner and architect for Chelsea college; and in 1684, he was appointed

comptroller of the works at Windsor castle. In 1685, he was chosen M. P. for Plympton. In 1698, he was appointed commissioner and surveyor-general for the repairing of Westminster abbey. In 1699, architect of Greenwich hospital; and in 1708, a commissioner for the fifty new churches built by Queen Anne's direction. In the year 1718, the administration most ungenerously, from political party motives, deprived Sir Christopher Wren of his office of surveyor of the works, when he had attained the venerable age of eighty-six. Like a truly wise, great, and good man, he devoted the last five years of his life to contented retirement, scientific studies, and to the perusal of the scriptures. He died in the year 1723, aged ninety-one, and was honorably interred in the cathedral of St. Paul. His monument there consists of a marble tablet, under the organ, whereon is inscribed, in gilt letters, the most appropriate and significant inscription: *Lector, si monumentum requiris, circumspice!*—"Reader, if thou seek for him a monument, look around!"

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### 132.

THE present predominance of fanaticism is much to be dreaded. It fills the mind with fearful apprehensions, it clothes the whole range of thought with confusion and difficulty, it divests us of every noble acquisition, and lays us grovelling in the dust. It is at war with peace; it is an enemy to truth; it is an opponent to the real interests of the human race. It pours in our ears the horrid yell of superstitious alarm, it seizes upon our very vitalities, and exposes them to the grasp of fury, and the curse of persecution.

No one will deny that infidelity leads men to reflect. The infidel is avowedly subject to no restraints of prejudice, or of hereditary, or parliamentary religion. He assumes to himself the right of unbiassed intellectual exercise; and although, without doubt, his inquiries may be often misguided and futile, yet it is important that they lead him not to persecution and fury. But the fanatic is a stalking demon, scouring the world for blood, and seeking whom he can devour. His insatiate appetite of ravenous cruelty urges him to deeds of barbarous murder. At best he is a persecutor, and every persecutor is a villain.

There is a spirit noble, dignified, and prepossessing, which will not take things upon trust, but honestly dares to investi-

gate an opinion before it adopts it as the result of conviction. There is another spirit, low, debased, and grovelling, which is satisfied with believing every idle and mischievous statement upon trust; which sheds curses on the children of God, and brands inquiry with the unholy name of impiety. This is the foul and malignant being which we ought ever to abominate. Pure religion is an inestimable source of truth and pleasure. Fauraticism is the fountain of evil, disorder, and ruin.

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### 133.

SOME of the rules which magistrates have lately adopted for the regulation of their magisterial proceedings are arbitrary, and contrary to public policy. Thus, for instance, a solicitor is not permitted to examine or cross-examine witnesses, and afterwards to give evidence in the case himself. I was once concerned in a matter, in which I was an eye-witness of the circumstances, and was therefore peculiarly qualified—more qualified, in fact, than any one else, to cross-examine the witnesses against my case. But after I had done so, I offered myself as a witness, and was absurdly rejected by the magistrate, merely because I had cross-examined witnesses. The alleged principle of this sort of rejection is, that it would be inconvenient for a person who has been examining a witness to be afterwards himself examined. This is no reason at all. Would a counsel, who has been examining witnesses in a case, in one of the superior courts, be declared to be incompetent to give evidence because he has acted as counsel? Every restriction which tends to cramp unnecessarily the freedom of giving evidence is injurious to justice. Why should judicial personages of inferior consequence assume to themselves powers unknown to the highest tribunals of the country?

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### 134.

MUCH has been urged in favor of the national schools established for the purpose of generalising instruction in the principles of the trinitarian established church. If a system could be adopted for the real improvement of the feelings and habits of the lower classes of society, it would, doubtless, be a most important accession to the public interests. But I regret



to be obliged to observe, that there is much to condemn in the establishments to which I allude. They are evidently and unquestionably instituted for the purpose of instructing children in one particular religious profession, to the exclusion of all other christian professions, and they still assume the name of a 'national,' or in other words, 'a general school.' They are not schools for all: they are schools only for a particular sect. I think that the question as to the existence of actual benefit or improvement arising from these schools improperly termed 'national,' well deserves the consideration of the inquirer. It appears very doubtful whether the public morals and industry have really increased since the institution of these establishments. I sincerely believe it to be an undisputed fact, that in some places where the national schools have been established, the habits and conduct of the lower classes of society have decidedly degenerated. This objection, if true, is serious. Theory must not be opposed to experience. No artificial advantages in education can compensate for the inducing of a want of industry. I am not opposed to the most general education, so as it enlightens without causing serious injury. A humble disciple of literature myself, God forbid that I should desire to withhold its fruits from the enjoyment of others! The Sunday-schools are, in general, highly deserving of public support. They are, in many senses of the term, unobjectionable. It would be well, perhaps, if the educational system of the national schools were in general use unclogged with the fetters of religious dogmatism. The zealous supporters of those institutions appear to want the penetration to foresee that their establishments may eventually undermine that church which they are founded to support, by leading the minds of the pupils to inquiry, and the ultimate discovery of truth.

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### 135.

WE often hear complaints of the supposed present degraded and degenerating state of the moral world. Sons are said to be continually growing worse than their fathers. But it is scarcely a subject of question, whether there is not a greater proportion of virtue in the world, than existed 2,000 years ago. Experience, accumulating as it necessarily does, in the progress of succeeding ages, must produce the result of wisdom, and what is wisdom but the application of the means

to the end? What is wisdom but the pursuit of true happiness? What is wisdom therefore but virtue? The complaint is contrary not only to analogy, but to fact. Men are fallible. We have therefore our follies and our vices. But are we in a more desperate state than our ancestors? God forbid! There is a rational, a reflecting, and a generous principle of action, now pervading the world, for which, I cannot avoid thinking, our predecessors in generation were perhaps but little distinguished. The sciences almost (perhaps quite) without a single exception, have greatly improved. The age is glorious although it is not perfect.

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### 136.

THE love of gambling is a wicked affection. For in full ninety-nine instances out of a hundred, it produces the most unhappy consequences. A desire to throw away one's own money is the climax of indiscretion: a desire meanly to acquire another's is the extent of ungenerous meanness. A man of fine spirit absents himself from the table of robbery. He scorns to be imprudent; and he will not politely pilfer the money of another individual. Who will acknowledge that he does not commend this noble principle? It is a fact that cannot be denied, that selfishness and fraud are greatly encouraged by the gambling propensity. And there are many who will out of mere sport, throw away hundreds of pounds in one night at a gaming-house, and yet will turn up their nose at a petition of deserving distress.

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### 137.

THE language of slang is the conversation of fools. Men of discretion will not pervert language to the unprofitable purposes of conversational mimicry. It is painful to admit that the low verbiage which was but lately engrossed by thieves and vagabonds, is now adopted by those who would be highly affronted if you were to express a doubt whether they were gentlemen. A prudent, polite and well-meaning man will not clothe his language with the veil of *double-entendres*, in cases in which plain language may be properly adopted. The company of ladies is sometimes polluted with the practice of this vulgar fashion. The friends of literature will never adopt it, as it is actively opposed to pure and grammatical diction.

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## 138.

IT is sometimes alleged, in excuse for violent and dangerous prejudices, that even the most refined and accomplished men are not entirely free from the influence of prejudice, in some affairs of life. The apology is ridiculous. Because my neighbour drinks six glasses of wine daily, am I to get drunk every day by the effects of drinking two bottles? Are the venial faults of others, an excuse for our vices?

## 139.

I HAVE observed that frequently those men who are the most susceptible of personal affront, are the most ready to commit it. This may be accounted for on the ground of the irritative and disordered state of the agent's mind, deciding hastily and without deliberation.

## 140.

THERE is an unhappy and much degraded state of moral feeling, in which alterative amendment is almost hopeless. Want of reflection succeeds accumulated moral turpitude, and without reflection, the scene before us is a miserably dismal desert. Happy and great is the man, who, in spite of the powerful influence of habit, awakes from his lethargic stupidity, and avoids the abyss of misfortune into which indiscretion has nearly plunged him.

## 141.

THE recurrence of leap-year, if more generally attended to, might be a periodical return of happiness to the ladies. Is a female insusceptible of love for one who has not declared himself her lover? The idea is ridiculous and contrary to the economy of nature. Many are the suppressed sighs of tenderness which agitate the female bosom. The pursuit of happiness ought not to be sacrificed to a false and prudish modesty, and young men often evince an affection which they are too shy or too fearful to own, but which may be met with a correspondent feeling, which would give confidence. An illustrious example, I believe, lately occurred of the advantage of exercising the prerogative of leap-year. I allude to the choice of the late excellent princess Charlotte of England. Never was a pair more affectionate, or better suited, than the

princess and the prince of Saxe Coburg—the man of her choice. Let modesty, the most attractive and dignified ornament of woman, always adorn her character, but there are considerations of sexual preference, the display of which might, I am so bold as to suggest, be on some occasions, virtuous and prudent, and consistent with feminine delicacy.

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142.

THE public press has been, I am inclined to think, unjustly attacked on a number of late occasions. It is undoubtedly capable of being an engine of mischief. But it is on the whole productive of much good. And the evil supposed to result from it, is often more imaginary than real. If it state only what is true, little harm can result from it.

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143.

TO be aware of those different things of which we are ignorant, the knowledge of which would be useful to us, and how they can be discovered, is a state of great advancement towards the attainment of wisdom. At least we must be debased indeed, if knowing what we want, and that we can gain it, we pursue it not.

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144.

THE pretended liberality of some friends and relatives is beggarly. They have amassed the largest fortunes, and have abundantly more than sufficient to supply their every want, and yet they withhold from you almost all pecuniary assistance, until *after their decease*, when they can grasp their gold no longer. This is the reason why there is not more feeling in the world, on the death of rich relatives. This is the reason why men are so benevolent, as heartily to desire that the “old gentleman” or “the old lady” would “drop off.” It frequently occurs that immediate and prompt assistance with a comparatively small sum of money, is much more beneficial, than the protracted legacy of a large amount. The true friend is always ready in affording to you all the assistance which he can prudently extend.

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145.

HONOR, in the fashionable sense of the term, is

an empty bubble, pretty enough when the sun of politeness shines upon its surface, but bursting into nothingness at the slightest breath of examination. There are those finely honorable men who will amongst their companions, ostentatiously exhibit the most rigid observance of honesty, and yet they are the most cunning rogues in the world. To cheat a poor creditor is mere game. To defraud a gambling acquaintance of the amount of a stake, would be the basest robbery. The word 'honor' is always at their tongues' ends, to palliate deeds of the grossest character. True honor will act equally just towards all men.

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## 146.

THE statutes which enable a man to prosecute, and in some cases, to defend an action, *in formâ pauperis*, are extremely salutary. They guard against the weak being oppressed by the strong. And that is the first end of law and justice. It is therefore absurd and unaccountable for any member of the legal profession to disclaim the practice as being in the least degree disreputable.

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## 147.

IT does not unfrequently occur that we inflict revenge on individuals, for faults committed by others. Such conduct is the most unjust in the world. There can be no punishment where there is no guilt. What can be more ridiculous, than to chastise the innocent for the faults of the guilty?

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## 148.

THE habit of confounding distinctions is a great promoter of intellectual ignorance.

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## 149.

THE great fault of men in the value which they affix to the scriptures, is that they most unjustifiably and groundlessly imagine every word in the bible to be written with the sacred finger of deity. The supposition is unsupported by any evidence. The scriptures consist of human histories. They are very venerable histories undoubtedly, but they must still be, like all histories, subject to the possibility of error,

and also to the penetrating eye of investigation. Many christians profess that every word in the bible is the echo of God's voice. But what proof do they adduce of the fact? As they believe in no other system of revelation, they should show some passage or passages in these writings, in which God appears expressly to declare them to be written by him, or at his will. But they cannot point to such a declaration. Besides, the writings bear the strongest possible proofs of exclusively human composition, recording facts which it would be perhaps much better for us not to know. At the most, all the matter of the scriptures is not purely unexceptionable. They cannot therefore be the work of God. His works are supremely perfect.

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150.

APPLICATIONS to the court of king's bench, for criminal informations against magistrates, used to be of rare occurrence. But they are now frequent. What is the cause of this? Have magistrates acquired too much corruption, or too much power?

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151.

THERE is a certain courtesy in conversation, due to ladies, which ought never to be forgotten. To embarrass the feelings of a female, with gross language, cannot be polite, and is scarcely just. And yet there are men of chivalry who will raise a blush, in order to ridicule it!

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152.

'WHAT FOR?' may seem an abrupt, but is often a most comprehensive question.

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153.

CONVERSATION ought to be the constant vehicle of interesting and useful thoughts. But it is often abused to the most scandalous degree. Subjects are introduced neither pure nor profitable. That which is capable of being rendered the supreme agent of knowledge and refinement, is made to suit the views of mimicry, obscenity, ignorance, and illiberality.

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## 154.

THE angry distinctions of sect are vile in the mind of the philosopher and christian. The true christian loves all men, and hates none. He disregards the trumpery badges of invidious party, and contemplates all men, with the beautiful eye of comprehensive benevolence. We are all the children of GOD. But our barbarous acts of persecution too often evince the appearance of contending monsters, rather than of brothers.

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## 155.

THERE is a great temptation for those who write anecdotal memoirs of eminent men deceased, to introduce their own individual opinions in their works, in a manner calculated to attract the public attention. The fraud can scarcely be detected, the subject of it being dead.

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## 156.

IT is remarkable that the society of friends, or quakers, professing to be the least formal set of men, is the most formal.

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## 157.

IT should never be forgotten that the results of following unprincipled or erroneous advice, are as injurious, and as much to be censured, as if the agent acted independently of such counsel. There are those, who fancying themselves intellectually impotent, inconsiderately follow the advice of others, without reflecting either upon the motives, the character, or the sagacity of the adviser.

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## 158.

IT is a subject of amusing contemplation, to reflect upon the corrective influence of time. The distance of a few years causes an astonishing change in the opinions of men.

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## 159.

UNFASTIDIOUS incredulity extends three-fourths of the way towards wisdom.

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## 160.

THE casualties and contingencies of life are such, that the prudent man will save at the least a little, out of his income, as a provision for unforeseen or foreseen wants. He is a miserably short-sighted being, who merely considers the necessity of providing for the exigencies of the present moment. He, who with the keen and discriminating eye of prudence, looks forward to future emergencies, is in the high road to the attainment of what should be the noble pursuit of every man—glorious independence. By sacrificing a little, he attains much.

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## 161.

EXTRAVAGANCE, after all, is a comparative word. What is extravagant with regard to one man, is parsimonious with respect to another.

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## 162.

CONVENTUAL vows are the vows of desperation. Females who have been disappointed in prospects of marriage, and who therefore contract, or fancy that they contract a silly hatred for all men, on account of the inconstancy of a few of the sex, fly to the convent as a place of refuge for the unfortunates. Gaiety is at once changed to gravity, and the lightsome buoyancy of youth is exchanged for dull monastic severity. We need not, therefore, be surprised when we hear of some of the pitiable devotees deserting from their disgraceful barracks. The sooner women are released from a situation, for which providence never designed them, the better.

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## 163.

SEVERAL companies have lately started up to supply the public with commodities formerly furnished by individuals merely. They have been improperly termed combinations, and monopolies. But they possess no real influence injurious to the public. The public therefore will not patronise them, unless it can deal with them at a more advantageous rate, than in other quarters.

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## 164

THE present state of Spain presents a most horrid picture of the consequences of stupid public indecision, which will rather submit to the most degraded condition of things, than rise to vindicate the majesty of human nature. '*Vive la liberté!*' 'Death to tyrants!' are patriotic and virtuous sentiments, which no man disgraces himself by repeating. And yet if any individual utter either of those declarations in Spain, he is, by a late royal edict, subjected to the punishment of death! Who can desire to be the subject of a despotic man, whose sole arbitrary will forms the standard for national obedience?

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## 165.

RELIGIOUS prejudices are the most general and unreasonable. But the influence by which they are generated may very frequently be ascertained, and furnish matter for interesting reflection.

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## 166.

WOMEN like to have their tender feelings excited. It is remarkable that many of the soft sex generally attend executions of culprits at the Old Bailey prison.

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## 167.

IT has been, I regret to say, on many public occasions, boldly asserted that no good man will oppose the promiscuous distribution of bibles. But in reply to the thoughtless charge, I enquire, of what possible service can the perusal of a portion of the old testament be? Is the perusal of the book of Leviticus, or Numbers, or Deuteronomy, or of the song of Solomon, or other parts of the old testament, by uneducated people, or children, desirable? The new testament is free from impurities, and if its translation were impartial and correct, its distribution would be highly desirable.

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## 168.

ALTHOUGH ingenuity is on the whole extremely beneficial to mankind, yet some of its processes are, through the chicane of designing and selfish men, productive of great inconvenience. Whilst on this subject, I will just remind the

dishonest tradesman, that his gross and most injurious adulterations of the necessities of life have the effect of deterring the public from purchasing the article, when it is even suspected of being adulterated. Who is desirous of eating ground pumice-stone for bread, or of drinking sloe-juice, or decoction of logwood, for port wine?

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## 169.

THE great preparation for public speaking is confidence. Men of education are seldom or never at a loss for matter of speech, in private company, when a subject is started. Why then should they be awed into silence, and confounded by the mere presence of men, at a public meeting?

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## 170.

MANY religions are more injurious than absolute infidelity. The catholic religion, for instance, often produces the most fanatical and horrid results, which are too well known to need repetition here. Those cruelties have never been practised at the instigation of infidelity. And is not a tree to be judged by its fruits? Why should we uncandidly bestow all our censure on unbelievers, and display a sympathetic blindness towards the errors of those, who although professedly christians, too frequently infringe upon the salutary precepts of christianity, and convert the faith of truth and mercy, into an engine of mockery and persecution?

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## 171.

## IMMATERIALISM.

THE question of the materiality or immateriality of the human soul, is one replete with intense interest. Nothing can concern us more than the nature of our being. Nothing is better calculated to excite our attention, than an investigation into the origin and character of that thinking power, which is the source of so much delight, and the organ of such great achievements, which governs the influences of matter, and yokes the winds of heaven to the car of man. We cannot wonder that the human mind, in the grand course of its analytical operations, is so curious to examine its own self, and to contemplate as well its qualities as its capacity.

The complicity of our theme must not deter us from enquiry : it should rather stimulate us to redoubled activity. To behold and wonder is conduct fit only for a frenzied enthusiast. To study and examine, is the more noble characteristic of the reflecting philosopher.

In stating my views, with relation to the present question, I shall not travel out of the road of metaphysics, into the maze of sectarianism. Seldom is this subject agitated, without eliciting the rage of sects, as if the object of the enquirers were rather to bolster up a system, than to seek for the truth. But I can discover no reason why I should either abuse, or expose to the ridicule of the world, the materialist, whose opinions are as sincere as my own. If I can overcome him with the weapons of argument, the battle is fair ; but to traduce him without cause, is a cowardly attempt at victory.

That there is a cogitative power, cannot be denied. Is there or is there not a thinking power ? The very consideration of the question answers it. It is then merely to the nature and formation of that power, that I have to direct the attention of my readers. This subject is often improperly considered, from a confusion of ideas. The mind is so accustomed to dwell upon, and associate itself with visible objects, that it has great difficulty in being reconciled to the existence of essences which are not distinguished by the qualities which characterize objects of sight. Immediately that an idea is formed of an intellectual existence, that is to say, of a mind separately considered, the imagination is inclined to figure to itself a thing of shape instead of a mere state of being. This inclination is perhaps often encouraged by the influence of verbal expression. Thus, for an example, the word ' substance,' which the critical and cautious philosopher applies to every existent state of being, is considered by the casualist and superficialist, as denoting objects of sight and form only. But we must not permit names to prevail over things. We must consider essences separately, of themselves, without regard to the delusive cloathing with which human folly or human prejudice may have invested them. If we consider mind of itself, without relation to other existences, we are that moment immaterialists. Must a thinking power be necessarily and essentially a piece of matter ? This is the question frankly stated. Ingenuity may dress it up in another garb, but this is its undisguised and real form. Let it be remem-

bered—I would impress this undeniable fact seriously upon men,—that matter is an object of thought wholly separate from life. This I prove by matter frequently existing without life. Matter is in fact in itself perfectly distinct from motion. Is not life therefore a property or essence independent of matter; or, as the philosopher expressively terms it, *‘res quæ existit ut nullâ aliâ re indigeat ad existendum?’* And why may not consciousness exist separately from extension? Every thing which is material must have the distinguishing properties of matter, because matter cannot exist without its properties. So that according to the hypothesis of the materialist, the soul of man has extension, form, color, divisibility, and solidity. But is there any extension in a thought? Can we ascertain the dimensions or solid contents of a conception? Can we calculate the number of cubic feet contained in a supposition? Is there any shape in an idea? Is there any color in an intellectual operation? Can it be divided like a loaf? Or can it be compressed like plaister? It cannot be answered that the operations are not to be identified with the agent, for where the agent is not an object of demonstrative evidence, it is only from its operations that we can judge of the nature of its existence. In fact, it is the existence of the process of operation which constitutes the proof of the being of the object. That there is a connection between mind and matter of the closest and most indescribable nature, must be without hesitation admitted; but the fact does not prove that each does not exist under separate substances. If the mind be divisible, it is liable to be divided into a number of parts or pieces, and each part must have a separate consciousness, and be therefore a separate soul, for to assume that each part is not separately conscious when divided, would be a conclusion contrary to the premises. Matter is in itself essentially inert. The mind is essentially active. It is vigorous when the body is not in exercise. There is sound reason to believe that the soul never sleeps. And is not the essential inertness of matter an argument against materialism? It has been asked whether the opposite doctrine be not contrary to physical appearances, and what right we have to assume a state of existence which we have never seen? I reply first, that the system is not opposed to analogy; and secondly, it is impossible that that should be the subject of sense, which is unconnected with matter. That the creator is an

immaterial being, none will dispute, who consider his omnipresence. And is it contradictory to suppose that God has favored us with the possession of a small portion of his grand qualities? Undoubtedly, the theory of the life and volitional process of inferior animals is a perplexing subject, but its difficulty, great as it may be, does not, when impartially considered, tend to impeach the immaterial theory when applied to man. It is not irrational to believe that a power of volition can be annihilated, at the instant of the physical death of the being possessing it, in pursuance of the supreme will of the deity who imparted, or rather created the subject of annihilation. And here it may be proper to refer to the singular doctrine of combination which the materialist sometimes advocates. 'It may be,' says he, 'that mere matter of itself cannot think, but it may still possess, in a complicated form, the perceptive quality. Thus I have heard the mind compared, by way of analogy, to the optician's spectrum, which by the process of combination, produces appearances, which, but for the combining art, would not have been exhibited, and to chemical attraction, which by its potent and varying influences, gives birth to the most singular effects. But this mode of argument appears to support the immateriality now contended for, because it assumes the existence of some separate agency or power totally distinct from matter *in sè*. In other words, it admits that matter of itself cannot think:—*quod erat demonstrandum*. It is extraordinary, if mind be matter, that talent is not, at least in a degree, hereditary. The non-existence of hereditary talent is an argument in favor of immaterialism. The most acute men have begotten the dullest sons. The very intimate connection which really exists between mind and matter, should not induce us to believe that such connection is infinite or inseparable. It may be, that when united, they are most harmoniously interwoven, and yet they may be capable of disunion, and when disunited, they must necessarily be perfectly distinct. Let us consider for a few moments, the real connection between spirit and body. They are not so inseparable as may be at first imagined. At the most, the sensorium, or pineal gland, or grand seat of the brain, can be no more than the medium through which thought is conveyed. The materialist himself will scarcely contend that a piece of matter thinks without some extraordinary influence being imparted to it. The philosopher well knows that the eye, of it-

self, does not perceive objects of sight. It is merely a machine. It is nothing more than the medium through which the pictures of objects are conveyed, with the assistance of the optic nerve, to the brain. Neither can the human body possess in itself the powers of perception, recollection, judgment, and volition. And if this wonderful intellect of man be indeed a lump of solid matter, is it not remarkable, that amidst the ingenious and accumulated discoveries of anatomical and physiological science, this concrete substance, possessing, as it is supposed, all the common properties of matter, has never yet been displayed on the point of the dissecting knife? Its operations are the most peculiar that can be conceived. Are we not therefore justified in the presumption that its organization is as rare and curious as its powers? We must not overlook the fact, recorded in the medical journals, and established as it is by the testimony of the most cautious anatomists, that every part of the human brain has in different morbid subjects, been found to be not only diseased, but actually destroyed by the influence of disease, and yet no symptoms of mental aberration have been manifested by the respective patients, during life. Is it then possible that the power of volition can be seated in the brain as an organized machine? The materialist by maintaining that mind consists of matter, forces himself into a most inextricable dilemma, as to the particles of flesh, fluids, bone, and cartilage, of which the body is constituted. For he cannot, with even the least plausibility, assert that the body is not continually undergoing important changes, and that new atoms are not continually taking the place of old ones, there being a wide distinction between personal and physical identity. The soul, therefore, if material, becomes completely changed in the course of twenty years, and I must have possessed a different soul, twenty years ago, to that which enables me now to write. So that the opposite doctrine is completely at variance with the unavoidable truth of gradual physical substitution. If the advocates for materialism argue that the body may undergo these alterations, but that the mind continues unaltered, they admit by such argument, the fact of spiritual and corporeal distinctiveness. Besides, all matter is divisible, and if the mind be matter, the mind is divisible. But that the thinking power is measurable, and capable of being divided in pieces, is a staggering proposition, which

scarcely the materialist will assent to. To say that an idea is a tenth or a thousandth part of an inch in breadth, or that an impression of the mind is of a conical or spherical shape, appears self-evidently absurd and incredible. And yet the intellect, as I have before observed, cannot be matter, unless it have the very same properties by which matter is what it is. To suppose the mind to be discernible is almost outrageously extravagant. But if we could even for a moment, reconcile ourselves to the bare possibility of such a quality of mind, we should, as we proceeded, be utterly lost in the confusing maze of consequences and corollaries, in which we should find the subject at last involved. In addition to these arguments, I would suggest the fact that thought precedes action,—that the body does not move until the mind impels it—that love, joy, fear, sorrow, sympathy, and the passions in general, produce, by the simple process of imagination, uninfluenced by mere material feeling, the most powerful consequences, sometimes even the loss of life; and that vigor of mind and body are positively distinct, and not correlative terms. The mind is often in ruins, whilst the body is in excellent health, and *vice versa*.

The opinion which I have stated, relative to this question, is not founded on antiquated prejudices or venomous antipathies, but on a sincere belief that the doctrine of immaterialism is the true system, and truth I am disposed to follow, wherever truth will lead me. At the same time, I have much happiness in the reflection, that a sincere belief in the proposition is eminently calculated to elevate our ideas of our creator's goodness, and of our comparative importance, inspiring us with devout submission for so beneficent a father, and inducing us never to compromise the inviting interests of futurity.

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## 172.

IT is a happy reflection for a great mind, that scarcely any obstacles to the attainment of a particular acquisition, are insurmountable. If a man be determined to be learned, he may be learned; if he be determined to amass a fortune, he may do so; if to attain a complete knowledge of any art or science; it is attainable. This very important principle is founded upon the grand nature of the human intel-

lect, which by the sublime process of intense operation, can overcome apparent difficulties, however formidable. This proposition, although bold, is not an idle speculation. It is accounted for by the laws of nature. It is exemplified in the transactions of every day. I appeal to the experience of all men. Individuals have often, by the mere exercise of attention, accomplished undertakings, which they have at the outset, feared to be far above their reach. They have only to thank their industry for the subsequent accomplishment of the objects. Let all men who are convinced of this, apply it in practice to themselves, and the sum of human happiness will be considerably increased.

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## 173.

IT is a peculiar law of nature, that the young shall, in the sunshine of hope, look forward with sanguine expectations to the acquisition of objects which glimmer before their eyes, but which fly from their pursuit. This is the ground of that confidence, which wisdom teaches us is so necessary to the untried inexperienced mind. How harmonious are the dispensations of nature!

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## 174.

ACQUIESCENCE is often produced by the faith of confidence; but approbation must be preceded by comprehension.

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## 175.

REASON is the only just basis of moral duties. All expectations required by a parent of a child which reason discourages or disallows, are unjust. The parent should never sacrifice justice and friendship to a love of dominion. He should conciliate, but never enrage. He should convince, but never expect blind submission, where the intellect is in a due state of exercise. The child soon acquires the power of discriminating justice from injustice, and impartiality from favoritism. The human mind cannot be impeded in its operations, nor can it be restrained from reasoning upon facts. It is the duty of the parent to subject the child to no unnecessary annoyances, whether intellectual or physical. He should rather be



the organ of imparting to his progeny all the rational means of comfort within his power. By such conduct he can scarcely fail to ensure the lasting affection of his offspring. At least he has nothing wherewith to reproach himself. But unjust and unreasonable severity will estrange his children from respect and esteem, and eventually produce the most injurious and deplorable results, for which the author, and not the sufferers of the evil will be blameable.

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176.

SO long as naval and military officers who make just complaints against their superiors, are retarded in their promotion on that account, must the army and navy be destitute of that full share of brave feeling and honorable ambition, which for the glory of England, they should possess.

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177.

ANY law which binds men to a particular form of marriage hostile to their consciences, is a legal prohibition of marriage. What necessity is there to force religious opinions into a civil contract?

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178.

THE ecclesiastics have even, in this country too much civil influence. It cannot surprise us, that the clergy vigorously support the government which warmly maintains their interests. This is the necessary consequence of combining religious establishments with civil institutions.

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179.

THE individual hardship, in particular cases, of legal decisions and enactments, forms no argument against their general justice. The law has not an eye which can distinguish in the application of its principles to peculiar instances. This is easily exemplified by instancing the statute of limitations. If I had lent a friend a hundred pounds, seven years ago, and he were now to deny the existence of the debt, taking advantage of the statute, and knowing that I had no evidence of his acknowledgment, or promise to pay within six years, such a man would be a scoundrel. And yet it would not be politic that the salutary general operations of law

should be interrupted by the existence of circumstances which no disinterested party could prove. And the greatest benefit results from the statute in question. The broad presumption with regard to claims which have been allowed to remain long dormant, is evident.

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## 180.

IT is very probable that extraordinary cures have been effected upon the sick persons of those who have had great faith in the appeals to miraculous interposition. There is nothing peculiarly singular in the fact. It would be strange were it otherwise. Extreme sensations of inordinate terror have been frequently known to destroy life, and why should not the opposite sensations of joy contribute to life? And let it be remembered, that the feelings of joy and of confidence are most intimately connected. Why should we superstitiously travel out of the clear and beautiful path of nature, for the purpose of meandering like heedless travellers in the deceptive and dangerous maze of irrational speculation.

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## 181.

IT seems highly probable that the temporary miseries of the wicked in the future state will be rather negative than active—rather deprivatory than inflictive—rather the loss of pleasure than the suffering of pain. Let us never subscribe to views which in the least degree detract from those just and delightful impressions which we should entertain of the divine benevolence.

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## 182.

EVERY man should support his own independence and dignity of character. There is sufficient vice, impudence, and ignorance in the world, to render it necessary for each individual to keep an anxious guard over his conduct, and to screen himself cautiously against the acts of the designing and the foolish.

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## 183.

THOSE men are not wanting, who would have us believe, although they cannot convince us, that we are all degraded and self-degrading reptiles. But does not the

whole system of this world in which we live exhibit the strongest proofs of the care which the creator takes of us, and of the importance which he attaches to us? Is not the splendid gift of majestic intellect, which he has been so beneficent as to bestow upon us, a most convincing evidence of the value which his supreme esteem fixes upon us? Is it nothing that we are the blessed objects of his peculiar and almighty care? Is it nothing that we are indisputably rendered almost infinitely the happiest and greatest of his numerous creatures on earth? Is it nothing that he has enabled us not only to worship him, but also to appreciate his attributes, to glance at his power, and to adore his love? Is it nothing that he has filled this orb of ours with overflowing testimonies of his extreme regard for us? Is it nothing that every object which we can survey, and of which he is the great author, is calculated either to delight or instruct us? Is it nothing that he has bountifully dedicated the stupendous range of nature to our free service? Is it nothing, that in the grand display of his wisdom, he has had in view our happiness and our improvement? If he has impressed our use on all his works, shall we conclude that we are to him as nothing? What can be alleged as a reason for so unanalogical an inference? There is no sincere and useful humility in such a groundless doctrine. It may be lauded as a virtuous piece of modesty, but that which is contrary to the nature of things cannot be sound, cannot be good, cannot be useful. We should attach the proper importance to ourselves.

There can be no silly vanity, no reprehensible dogmatism, no nonsensical self-pride, in reasoning from the nature and uses of the creation of God. From what else shall we form conclusions? Not, I hope, from the frantic starts of enthusiasm. Not, I trust, from the flaming fury of fanaticism. There is an honest and a virtuous principle of discriminating and sober modesty, worthy of our warmest admiration. But there is also a contemptible feeling of contracted meanness, which lowering itself into a dark and horrid abyss of degradation, can scarcely enjoy an atom of the bright rays which the radiant sun of truth disperses.

sition is such, that they will, with regard to gentlemen, stop only at the last step of favoritism, and yet will be virtuous girls. Their indiscretions arise from a want not of virtue, but of consideration. Such women are the least likely to receive offers of marriage. Men will not venture to address ladies who appear equally friendly to all.

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### 185.

**RADICAL** reform is a radical revolution of things. Sudden changes produce sudden effects; and sudden effects are generally productive of serious evil. I can, writing candidly, perceive in the objects of experience, evidence, and contemplation around me, nothing tending to lead to the broad conclusion, that graduality is not the life and spirit of wisdom. The operations of nature are gradual. Her works of vegetable and of animal life rise to maturity by degrees. In the physical constitution of man sudden influences or rapid revolutions are not desirable. 'Slow and sure,' is the maxim of the wise. I am not so much of a courtier, nor of a hypocrite, as to deny that there is a portion of corruption in the representative system. Nay, I am almost disposed to go so far as to assert, that an honest and impartial man can scarcely deny that such corruption exists. But I sincerely believe that the evils of the state are not so great and alarming as our political enthusiasts contend. For there is still much virtue in our administration, although it is not so pure and perfect as it should be. The great machine of the constitution works its objects, although one or two of its wheels are rusted by the process of time. The speeches and addresses of many avowed radical reformers contain strong revolutionary hints, which savour but a little of the peace and good order which they sometimes sophistically endeavour to persuade us that they are friendly to. It is true that the acts of some radical reformers are not the acts of all. But yet the circumstance that many radical reformers are notoriously men of revolutionary principles, will, and perhaps ought, to operate against the radical system; in the same manner as the occasional persecutions of catholics increase the dislike of other sectarians to the catholic faith. It is not to be disputed, however, that there are many conscientious radical reformers, whose calm sincerity of conviction should ensure to them, at least, the re-

spect, if not the admiration, of their fellow-countrymen. And the asperity of feeling existing amongst certain men, against radical reformers in general, originates in a contracted party feeling, which does not find access into generous souls. The policy of a system, and the honesty of those who propose it, are as distinct as two persons are distinct. The excessive love of liberty produces many radical reformers. Political frenzy and religious frenzy are similar in their origin—indiscreet zeal, and in their result—fanatical violence. Each has a blind love, which gives rise to unwise expedients, and each has an occasional fury, which sacrifices the most valuable objects to its ungoverned and ungovernable violence.

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186.

ALL who play at games, for the sake of money, gamble.

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187.

SOCIETIES formed for the object of sober discussion must prove, if properly conducted, of extreme benefit. They cause the mind to think; and to think is the first principle of wisdom. If any society, from the nature of its constitution, leads its members to think wrong, it is necessarily injurious to them. But if it have no incentives to prejudice, it will not tend to lead its members into the adoption, or encouragement of erroneous notions. It is therefore a wise regulation not to permit the discussion of party politics or religious doctrines, in societies of this description. Such subjects can scarcely, in the present state of things, be coolly agitated at a public meeting. It is prudent therefore to exclude them. There are four important things to be considered with regard to these societies: 1. The respectability and talents of the members composing them. 2. The exclusion of party-politics and theology. 3. The policy of the laws regulating them. 4. The importance of the questions discussed.

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188.

THE works of art are as much the productions of the deity as the works of nature.

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189.

THE state of nature has been lauded as a happy

state. In what does this happiness consist? In nakedness, in cannibalism, in savage contests, or in more barbarous tortures? In ungoverned feeling, or promiscuous concubinage? The savage is scarcely superior to the brute. He possesses the attributes of man, without their developement.

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190.

**THERE** is much cant adopted even in support of civilising uncultivated regions. The banner of the cross has been used as a symbol of destruction; and under the pretence of peace, rapine and murder have been inflicted. Those are really barbarians who insult and oppress the weak.

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191.

**TWO** things are indispensable in making a positive promise—a firm belief that we shall be enabled to perform it, and a sincere intention not to break it.

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192.

**IT** is generally considered by the polite, that affronts should always be resented. It is even supposed impossible for a man of fine spirit patiently to endure an insult. But let all the world determine whether the human mind is so feeble and ignoble, that it cannot, in its cool state of reflective sobriety, regard the puny attempts of the insolent with more of pity than of indignation.

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193.

**IT** is painful to endure chastisement for opinion's sake. It is difficult quietly to bear oppression, inflicted as a punishment for sincerity. But difficult and painful as the task may be, it is our duty to perform it with firmness and dignity. Although we lose ever so much by our conscientiousness, we should not accept the base reward of insincerity. No allurements, of whatever nature they may be, should induce us to swerve from that path of truth which is the only road to solid happiness. No trifling gratification of temporary interests should entrap us into the snare of artful hypocrisy. What man can be happy, who has surrendered to others the sacred independence of his conscience, and who has suffered himself to be bribed into falsehood? Let us hear no

more of the dangerous sophistry which would lead us to believe that candor is not worth retaining, and that, as a matter of convenience, it is better artfully to conceal, than openly to divulge the honest dictates of the human heart.

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194.

SILENCE is often the most gentlemanly yet most severe reproach. When any one intrudes on your notice an improper subject, you will find the display of inattention and unconcern to be the surest mode of punishment.

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195.

THERE is generally some distinguishing characteristic, which is the unerring index to the character and habits of an individual, immediately to be perceived in his presence, and leading to many easily deducible conclusions.

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196.

MEN are sometimes reproached for 'not taking things to heart,' merely because they do not whine and simper over the contemplation of their misfortunes or disappointments, but rise superior to the grief of the vulgar. What is the use of crying and grieving? And the utility of every thing is the test of its propriety. There is a clear distinction between excusing the expressions of grief, and condemning him who does not display them. Conquest over grief is a triumph of the noblest nature.

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197.

THERE is no man in society totally independent of his fellow-members. The king is dependent on those who surround him for his comforts, for advice, and for the regulation of the state. The rich man without the assistance of others would be grievously poor. The manufacturing contractor cannot supply his customers, nor live by his trade, without the laborious co-operation of his workmen. We are all mutually dependent on each other.

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198.

IT is the sign of an unfixed and unenlarged mind,

capriciously to mix up irrelevant and extraneous topics with an immediate and particular subject of conversation.

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199.

HOW much more happy and excellent is he who contemplates God, nature, and men, with a mind of generous confidence, than the misanthrope who thinks of the universal author with distrust, and treats men with disdain! The one has a portion of the glorious charity of his creator; the other has that within him, which a good man would not possess, though it were accompanied with the acquisition of worlds.

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200.

THE disciples of the inimitable and ever-to-be-adored Draco, have in their fanatical flights, suggested that male seducers should be punished criminally. But the civil redress which now exists is as reasonable a mode of prevention and punishment as can be resorted to: The jury, in an action for seduction, takes all the circumstances into consideration, and awards adequate damages, if the case require them. This is a mode of compensation to the nearest relative of the party injured, which seems a much more politic measure of retribution, than any criminal proceeding in an instance of this nature could be. The female is, doubtless, often the seductress. What can be more calculated to lead men into indiscretion than the all-attractive charms of a willing and a winning woman? I will not travel so far as to assert that there are not instances in which the act of male-seduction calls for severe retribution, but I cannot avoid believing that such cases are of rare occurrence. Modesty is a peculiarly instinctive quality of females, and if they throw off that precious veil of safety, the consequences are evident. He who seduces a woman is held up to scorn, although perhaps he must have been almost more than human, to have resisted the plotting wiles which were adopted to entrap him. Besides, there are two wise principles of criminal jurisprudence, which should never be neglected --- first: that no punishment shall be decreed, unless to prevent crime. But those who know human nature are aware that the severest penal enactment would not put a stop to seduction. Secondly: that the guilt of the offending party must be clearly ascertainable. But to discover the exact



circumstances, under which an act of seduction has been committed, is absolutely impossible.

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## 201.

**JUDGMENT** in the affairs of life, and in the formation of opinions, requires more reflection than experience. And it is interesting to consider how extremely few are the grand principles of wisdom, on which a man has to build his opinions, and to ground his conduct.

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## 202.

**THERE** is no reason for men to complain of want of time to conduct the matters of life. For, first, we all find time to spare ; and secondly, by discriminating management, and cautious assiduity, we can accomplish with ease whatever we have to perform.

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## 203.

**THE** violence of passion may be pardoned, but cannot be vindicated. Happy, doubly happy, are those whom serenity crowns with her modest chaplet. It is a most mistaken principle, that a passionate disposition is a desirable acquisition. It cannot be desirable to display one's violent feelings through the microscopic glass of passion. Nor can indiscreet excess render an individual more endearing. It is painful to observe the awkward dilemmas into which passion falls in many instances, exposing itself to the pity, if not to the disgust of sober persons, who are so wise as to regulate their actions by the rule of decent propriety. A female in a fury is the ugliest sight in nature. She has no pretensions to the title of one of the tender sex.

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## 204.

**IT** is rather singular, that amidst the refinements of this literary age, the letters 'u' and 'v' are still confounded together in dictionaries, to the great annoyance of readers, and in opposition to the facility of alphabetical reference.

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## 205.

**SOME** authors have a great propensity to balance sentences—a species of composition by no means agreeable

when adopted to excess. The literary balancer, like the stage-balance-master, amuses more than he pleases. Continued antitheses, instead of interesting and fixing the attention, tire and distract.

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206.

**EVEN** jealousy has fearful charms, because it is the excess of love. But we should view with an admiration of the highest nature, the noble mind into which the jaundiced influence does not enter. For a husband or for a wife to be jealous, on mere surmise, betrays want of self-respect, as well as mean suspicion. In the matrimonial connection there should be a perfect confidence, without which it is impossible to be happy. Want of jealousy is the highest proof of admiration of the object. To be jealous conjecturally, is an acknowledgment of self-debasement, or an avowal of poor self-inferiority.

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207.

**AS**, when the optic nerve is dazzled with the intense glory of the sun, the eye views other objects imperfectly, so when we have been accustomed to great men, we are apt to regard those of an ordinary stamp as insignificant, and perhaps as totally destitute of merit.

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208.

**GREAT** men are like great bells ; every sound they utter strikes our ears with the voice of thunder.

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209.

**AS** at even, a light is elongated in appearance on the surface of the water, so the talents of a great man in a gloomy station of life affect us most forcibly.

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210.

**HE** is indeed a bad calculator of human powers, who anticipates learning without labor, study without retirement, reflection without materials.

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211.

**A STRAW** turns a scale.

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212.

THE eye of unsuspecting truth and intelligent reflection is the finest gem in the anatomical casket of man.

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213.

HE who intimidates by threats, and he who bribes by promises, are alike corrupt.

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214.

ADULATION makes man vain:

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215.

THE credulity of some persons is laughable. It is not contradictory to assert that ignorance gives birth to credulity, and that credulity gives birth to ignorance.

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216.

THE polished style of Canova, the sculptor, justly raised him to a most distinguished rank upon the continent. His taste was equal to his science, and his learning was apparent in the critical distinctions and appropriate emblems of his works. Almost all his attempts were correct and chaste. The sovereigns of Europe honored him with the most flattering condescension. The pope liberally conferred upon him a title and fortune, in consequence of the fame which he so justly acquired. Endued with a warm attachment to the fine arts, Canova immediately endowed an institution for their progress and encouragement, and enriched academies with the splendid income annexed to his barony. Can we sufficiently applaud such conduct? Some may term it enthusiasm; but they should remember that the produce of the works of this artist must have been more than sufficient to enable him to support the dignity of his title. His Hebe displays the slender beauty of youth, and that enchanting elegance, which even in marble breathes, and moves our souls. The spotless stone speaks eloquence. Her form is irresistibly enchanting. Her flowing vesture, without disagreeable and unnatural closeness, displays the fine figure, the soft form, and the faultless symmetry, which, in fancy, characterize this divine original of angelic sweetness. How does the polished surface catch the light, and swell the shades of nature! The round shoulders,

the graceful proportion, the matchless arm, how naturally bland! How accurately true! A celestial beam of chastity illumines her visage. A tender grace sits with expressless sweetness on her beauteous lip. Worthy of her office; her's is the cup of bounty, her's is the step of generosity! The Terpsichore of this artist possesses very superior merit, and is duly appreciated by all her beholders; the pleasing melody which seems to inspire her soul is very impressive. The bust of Paris is warm and beautiful; the benign goodness which governs his features is truly expressive. His open yet modest lip speaks sentimental truth and undisturbed complacency. His dallying ringlets, playing under the pyramidal hood with which his head is covered, increase the interest of his countenance. The idea of a half finger inserted in the side of the head is novel, and perhaps interesting. Allowing for the position, the shoulder may be too much risen, but the *tout ensemble* possesses pleasing attraction. The head of Perseus is also invested with the pyramidal hood, with the addition of a projection on each side, and two wings and two ears inclining to the front. The wings are evidently disproportionate with the ears. I do not admire the hairy appearance of the front part of the hood, when joined with the wings, and ears springing as it were out of it. Such parts appear incongruous. But we cannot sufficiently eulogise the grandeur of the countenance and commanding strength of the features, indicative of dignified spirit and animated vigor. The thickness of the back part of the nose well defines the intended majesty of soul; every feature performs its office; every stroke glows with fervor.

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### 217.

PURITY is the best symbol of innocence.\*

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### 218.

THE lapidary who sets a sparkling diamond in iron

\* *Quid est innocentie optimum symbolum?* When I was at the collegiate school, this question was given out for discussion. One of my fellow-scholars argued in favor of virtue, another said justice, another goodness, another benevolence, another truth, another conscientiousness, and I contended for purity; virtue, justice, conscientiousness, and purity were referred for decision to the head-master, who decreed in favor of the last.

or tin, resembles her whose beautiful person is unpolished with the graceful accomplishments of the mind.

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## 219.

‘ REVENGE is sweet,’ says the man of anger ;  
 ‘ then it is sweet poison,’ says the man of feeling.

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## 220.

THE fool ignorantly laughs at the rich source whence the man of study derives his intellectual pleasure : I mean the contemplation of those truths which reason impresses upon the mind, and which raise a vivid perception in the organs of rational sense.

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## 221.

I HAVE heard many honest and well-meaning men express serious doubts respecting the possibility of a prospective immortal existence. I must in candor acknowledge that I entertain no such doubts. I can imagine that future and uninterrupted duration without end may take place, without unhappily involving myself in the devious difficulties of intellectual confusion, or wavering scepticism. There is nothing impossible—there is nothing contradictory in the supposition of prospective immortality. I can discover no essential necessity to prescribe a limit to the existence of time. I can imagine that millions of years may roll on after millions of years, and yet that their ultimate expiration may be no more than the commencement of future duration of time. The great fault of mankind in judging of this matter is, that it determines it too readily by the separate and distinct impressions made upon the senses by external objects. But we should distinguish between the nature of spirit, and matter. Because we cannot now comprehend the *modus operandi*, we must not therefore disclaim the fact. Some have imagined that an infinite duration of happiness will be accompanied by tiresome lassitude, or cloying satiety. But that argument tends to deny the possibility of a future existence. We are subject, in this world, not only to the inconveniences of external circumstance, but also to the consequences of constitutional or physical infirmity. Such pains will not exist when those defects and misfortunes under which we now labo ,

removed. If we lived constantly in an even and regular temperature, we should not be subject to those changes of heat and cold, which induce diseases in varied forms.

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222.

THE wild democrat is a political firebrand ; and a firebrand, whilst it injures other objects, consumes itself.

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223.

A FASHION appears, of late, to have arisen in some of the courts of law, for the judges to censure the solicitors in general, for alleged misconduct in the exercise of their profession. This practice would scarcely be adopted, were its tendency properly considered. To degrade a part of the profession, is to excite a distrust in the whole. Besides, it is most unjust to injure the faultless, for the sake of the guilty. Attornies are necessary officers of the courts of law. Their assistance cannot be dispensed with. Their's is the most fatiguing, as well as the most technical branch of the profession. They are the most responsible, and yet the most ill-paid legal practitioners. They form, in fact, the main spring of the great machine of the law. The regulator is useless without it, and should not therefore capriciously abuse it.

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224.

HAPPY is he who can regard the near approach of difficulty and misfortune, with the serene eye of cool, yet reflective philosophy.

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225.

THE peculiar tastes of men, with regard to the enjoyment of pleasure, far from being a reproach upon the goodness of God, is one of the highest proofs of his wisdom. For if it were possible for all men to pursue the same sources of pleasure, they would soon be exhausted, independently of the sameness of the pursuit ; and men would be also continually contending with each other for the acquisition of the same objects. The results of such an evil can be easily contemplated.

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226.

**FALSE** mercy is an offence against justice.

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227.

**NO** man deserves reproach for not knowing that which it is not necessary that he should know. His ignorance in such a case cannot be a breach of duty.

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228.

**SOME** promises are made to be performed at all events—some not to be performed at all—and some to be performed, if perfectly convenient.

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229.

**HAPPY** is the man who is unincumbered with the trammels of tumultuous passion.

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230.

**SHEPHERDESSES** love more ardently than the fair residents in cities. The attention of the former is confined to a few objects, and therefore must be less roving than the observation of those who mix in the crowd of town-society. The former seek for but few accomplishments in their lover. The affections of the latter, who are accustomed to the round of gaiety and rivalry, are, of course, more difficult to engage.

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231.

**WHAT** a splendid victory has he achieved, who has overcome his enemy with kindness, forbearance, and mercy !

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232.

**THE** man of learning, although he be poor, commands universal respect, and feels a conscious independence of soul, and rectitude of thought, by far more valuable than gold and pearls.

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233.

**THE** beautiful and fascinating art of elocution appears to be centered in four things : articulation—fitness of style

to subject—pauses—and inflections. The two last appear to be more generally neglected than those preceding, because they are more artificial. Pauses observed at the commencement of sentences, immediately after the subject of recital, will show the force of them in general. The preserving of the upward and downward inflexions is also of much importance. It is impossible for diction to be elegant (although it may be correct) without them. Monotony arises from an extreme neglect of them.

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## 234.

THE glitter of courts may dazzle the eyes, but it should not captivate the understanding.

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## 235.

HE who enjoys the virtue of self-command, indulges not in extreme grief, but seeks to repair his loss, however severe.

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## 236.

A GNAT can bite a hero.

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## 237.

ALMOST all men regard circumstances connected with themselves with the indiscriminating eye of prejudice. Resistance against self-feelings, and self-associations, ends in noble victories, and produces the happiest results.

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## 238.

THE fancied devil is a most convenient personage. On him we shift the disgrace of our sins. He is responsible for the stupendous catalogue of human indiscretions. What possible punishment, to be inflicted on one being, can be a retribution for the evil acts of thousands of millions of men? This is a puzzling question for the reproachers of Satan!

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## 239.

IT has been truly observed, that ‘there is but a hair’s breadth between the sublime and the ridiculous.’ This principle is sometimes exemplified as well in the dramatic



display of passion, as in the occasional fantastic vagaries of nature. It may be added that there is only the mathematician's fanciful line of nothingness between extreme folly and insanity.

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240.

WITHOUT denying the real benefits which resulted from the grant of king John to his people, and without impeaching the patriotic firmness of our ancestors who obtained it, it should be remembered that it is to subsequent confirmatory and alterative statutes, that we are chiefly indebted for the extensive liberties which we now enjoy. Magna charta mitigated, but did not extinguish slavery, for much servitude might exist, consistently with the letter of that charter. But later enactments have invested us with the maturer rights of a people wholly free.

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241.

WHEN we have the choice of two modes of conduct, each being proper and consistent, we should adopt that mode, by which we shall offend none, in preference to that, by which we shall offend some, and please some.

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242.

A MOUNTAIN is composed of grains of earth.

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243.

THE existence of a good motive to an act, does not indicate such act to be, in itself, good, *i. e.* good in its own simple nature, independently of the will of the doer. A good act is, strictly, such an act as is conformable to the will of the deity. Its conformity to such will is expressed by the tendency of the act to the general happiness of mankind. A man generally uncharitable, may raise an indigent family to the full enjoyment of comforts, and educate its younger branches in the principles of true philosophy, merely out of a desire of satisfying his revenge against an enemy who has a violent hatred for the members of such family, and is consequently jealous of their advancement. This act tends to the general sum of human happiness, and is therefore favorable to the grand design of providential beneficence. *Ergo*: it must be in it-

self a good act. But the will which induces the deed is stained with the indulgence of an evil passion. The act therefore demonstrates an ill-disposed mind. A Brahmin voluntarily subjects himself to the most laborious and distressing tortures, influenced by the commendable motive of ingratiating the favor of his deity. Such an outrageously-unreasonable penance is contrary to the universal enjoyment of mankind, and to the laws which nature enjoins for the protection and preservation of that enjoyment. The act is therefore bad ; but the motive is good. The tendency of a thing, and the motive which induces it, are frequently of diverse natures.

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244.

ADVERSITY strengthens the human mind, and prepares it for disappointment.

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245.

OUR kindness should be extended to all men, for their existence is a proof of the favor of God towards them.

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246.

THE seducer who entraps another into villainy, and afterwards appears as the accuser of the unfortunate victim, is within a hair's breadth of remediless danger.

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247.

HOW enviable is the powerful and virtuous control, which the beautiful female is capable of exercising over a member of the other sex ! One blandishing look of approbation can confirm in virtue ; one quiver upon the lip, one expression of indignation or astonishment, can reclaim a libertine from vice, or excite an ignorant man to study !

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248.

REPROOF is a medicine which requires extreme caution in its application, lest it inflame the wound which it is intended to heal.

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249.

IN matters disputed, and merely of opinion, it may

be useful and proper to doubt ; but to question, oppose, or disallow facts, decidedly authenticated, either by the evidence of our senses, or by the force of our reason, manifests glaring presumption, and obstinate effrontery.

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## 250.

HOW destitute of humanity is he, who can pass a coarse joke on the emblem of unfeigned sorrow !

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## 251.

IT was evening—the clattering chain fell—a deep groan succeeded—deeper still ! Again the sound of horror planted in my heart its shaft ! The iron grate was opened—I entered the dwelling of misery. At one corner of the room laid the emaciated captive—his chains were too ponderous to suffer him to stand erect. Near him his wife—her countenance fraught with horrific agony—her attitude of humble supplication. Next, his children crying for hunger—pining under the extremities of want. An earthen jug, and a little straw, completed the miserable inventory of the apartment. The cold stones furnished the carpet, and the bare walls chilled my veins. The massy bars of iron, as though jealous of favor, scarcely admitted a gleam of light through their rusty rivets. The walls were marked with strokes, which formed the almanac of the poor man's imprisonment ; an hour was described by a line, and the period of a day was represented by a square of lines. Alas ! thought I, the loss of liberty is extreme misfortune ! Could ye not, relentless gaoler, slacken the pulse of misery, or soothe the pangs of pain ? Although your unhappy prisoner moves not your pity, can you regard his weeping family without compassionate emotions ? Or will ye, with barbarous apathy, suffer Want with her mad teeth, to tear off her own flesh, or devour her tattered vesture ? The wife sighed—the prisoner groaned—then fixed his eyes of horror upon his children, conscious of his inability to supply their wants. Confined for many years within a dreary dungeon, he had learnt to consider charity as a delusive phantom—he fancied all mankind as cruel as his gaoler. I administered relief—his eyes were raised to heaven—his gratitude appeared expressless. I left the terri-

ble abode of despair. The metal door creaked upon its hinges, as though jealous of disturbance! \* \* \* \*

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252.

DEEP research and acute penetration are splendid proofs of intellectual vigor.

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253.

IT is almost against nature, to receive with silence, either the malignant curse of malevolence, or an impudent contempt for one's reason.

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254.

THE demon of ill report is ever on the wing: let but the busy world guard his approach with the shield of honest truth—he may then torture, but he cannot subdue.

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255.

THE man who contemptuously laughs at love, is a stranger to the sweetest refinement of delighted passion.

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256.

HOW superior is the state of the honest and diligent plebeian, seated, contented and cheerful, in the midst of his family, to that of the idle patrician, rolling upon his crimson couch, and suffering the sun to blush upon his indolence!

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257.

MEN frequently ridicule others for superstition, and mysticism, when they are themselves guilty of the fault which they condemn. I have observed persons ridicule 'a shroud in the candle,' 'a coffin in the fire,' and 'a marriage in the deposit of a tea cup,' who have unblushingly believed in the absurd supposition of unaccountable luck at cards, and in the equally ridiculous nonsense of 'lucky numbers,' 'unlucky days,' and 'lucky lottery offices.'

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258.

I VERY much question, whether the cruel re-

proaches for personal defects, be not so many marks of base impiety.

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## 259.

A DRILL serjeant is more essential to a youth, than a dancing-master. To learn to walk must be more necessary than to learn to dance. We walk every hour: we dance only occasionally. And the military system of marching and drilling is the best adapted to good walking, in the world.

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## 260.

THE Elgin marbles have not afforded to the public that gratifying interest which it anticipated. It is amusing to hear the remarks of some, who witness their exhibition in the building appropriated to their reception at the british museum. One person gravely declares, that 'the purchase of them was a wasteful expenditure of the public money;' another, that 'they give no pleasure;' a third, that 'he finds they are merestone and mortar;' a fourth, that 'in their most perfect state, they must have wanted beauty;' and a fifth, that 'to admire them must be idle enthusiasm.' I cannot acknowledge the justice of these observations. The truth is, that they are models of art, and are not very interesting to the common observer. He passes over those beauties which engage the attention, and delight the eye of the artist. This gallery is of the first advantage to students in the fine arts: many of the figures display the polished taste of a Praxiteles, and the drapery would honor the fame of a Zeuxis. The quadrupedal form is exhibited in its highest state of perfection. The noble fire, the commanding strength, and the turgid vein of the horse are admirably pourtrayed. Although the desperate violence and savage barbarism of the Turks, added to the natural decay of time, have much mutilated these precious remnants of antiquity, they are still extremely valuable. The artists of the present, and of future generations, will find in them the long desired opportunity of studying the best antique relievos. Pericles, warning his countrymen against a niggardly contribution, declared, that the fame of illustrious Athens was vitally concerned in the work of magnificent public buildings. 'Spare no expence,' said he, 'where the honor of your country is at stake, and posterity will contem-

plate the proposed erections as memorials of the greatness and munificence of the Athenian character.\* The appeal of Pericles was as successful as his sentiments were prophetic. The Athenians, proud of commemorating the skill of their artists, and the zeal of their country, reared edifices of grandeur, which afterwards attracted the attention of an admiring world; and when some of the states of Greece complained of this, as an improper expenditure of the contributions raised for carrying on the war against Persia, Pericles, in the fervor of enthusiasm, (and with more of pride, perhaps, than of justice,) exclaimed, 'the Athenians are accountable to none, for their conduct, and they are best entitled to the treasures of the states of Greece, who can best defend them; the artisans are entitled to their share of the public money, and there will be still sufficient left to wage with glory the intended war.'

The Parthenon, in its ancient state of grandeur, exhibited a pile of magnificence, which probably has never been excelled. As models of the sculpture, and as the memorials of the costume and processions of antiquity, the Elgin marbles are, perhaps, unrivalled. The stones representing the battle of the Centaurs and the Lapithæ are admirable specimens of the fury of contending monsters. The Theseus, the Ilissus, and the fragment of Hyperion, are in the very highest department of nature; their nobleness of design, and harmony of parts, attract the peculiar notice of every critical observer. They have been, for beauty of execution, compared to the Apollonian torso. Upon many of the sculptures, we may trace the all-powerful hand of Phidias, and on a still greater number, his style and school. The meagre poverty of the unskilful artist, which here and there occurs, presents a striking contrast to the general merit of the exquisite productions of art exhibited in the Elgin collection. As the venerable records of antiquity, the Elgin marbles are peculiarly interesting to the historian.

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## 261.

THE tame composition, and child-like enunciation of some of our public preachers, is deplorable. Can any one,

\* Are we not staggered at the boasted liberality of Englishmen, when we reflect upon the hesitation and delay which took place in the purchase of these marbles, for the trifling sum of £35,000?

who considers the dish-water poverty of their matter, and the drawling inanity of their delivery, feel surprised at the increased and increasing number of dissenters? For myself, I had rather hear the discourse of an eloquent catholic priest, than the sermon of a small-beer protestant man. Out of the one, with all its hot spice of infallibility, and exclusion, I might, by analogy, glean some rich flowers of thought, but out of the other, I should extract scarcely any thing but nonsense and torpidity.

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262.

WHAT an exhilarating idea is it for certain persons to contemplate the idea that all men will be gridironed by God, but themselves! But again, what a gloomy train of thought are they subject to, when they consider that this is the deity, on whose caprice they are dependent!

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263.

IT is consistent enough with the general dispensation of providence, that the feelings of association and reflection, implanted as it were, by nature, from the influence of habit, should feel a pang at separation; but it is nevertheless an undoubted duty to contend against the ravages of grief, because they are opposed to the beneficial operation of the laws of nature.

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264.

THE SEA OF LIFE: AN ALLEGORY.

IT is morn. Aurora rises from her saffron couch, decked in the full glory of effulgent splendor. Already has she mounted the distant verge of the horizon, and diffused her golden beams over half the extent of earthly space. Venus no longer appears tinged with the glory of an illustrious morning star. The grey tint of night is exchanged for the gay lustre of the day. The ruffled bosom of the sea is agitated with continual surges. At its brink, floats a little bark, which gives its light blue streamers to the wind.\* The swelling sail flutters on its wing. A fair beauty reclines at the helm, and holds the silken cord attached to the sail. The

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\* "*Vela dare ventis.*"

rose and lily triumph on her cheek ; her eyes bespeak intelligence and youth. The involutions of her drapery bear the finest polish of grecian symmetry. She smiles with the air of courteous complacency. Her auburn locks correspond with the romantic charms of her countenance. Bounteous as the wave which bears her, sweet as the air she breathes—her hand vies with the lily, and her beauty with the silken pendant which waves over her ! Fearless of the tempest, and the ocean, she raises the golden anchor, and consigns her vessel to the fury of the angry surge, without a pilot to steer her course, or a compass to direct her voyage. Careless of danger, she seeks not the voyager who has gone before and explored the perilous track. Hapless maid ! alas, her boat swings in air, and displays alarming signs of fatal agitation ! Again tossed into ether, she raises her wringing hands, and implores relief in vain ! With eyes of fearful terror, she looks back upon the place of her departure ! Alas, the black cloud of destruction bursts over her head ! Her bark is shattered ! She sinks, and is no more !

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265.

ALL laws whatever should be suited to the circumstances and conditions of those beings, for whom such laws are made, or upon whom they are obligatory.

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266.

THE piano is, perhaps, the most perfect musical instrument by itself, because several sounds or notes are played together, in accordant and varying harmony, which is not the case with instruments from which merely single sounds can be produced at one time.

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267.

MOST men of talent are eccentric. I can account for this fact only by reason of original thinking on the subjects in which they are eccentric.

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268.

IT has been asserted that kings cannot be justly tried for a very high, unquestioned, and unconstitutional offence, because there is no tribunal appointed or permitted by



law, to try them. But are there no rules of natural equity? Is there no common-sense mode of enquiring into and deciding upon a matter of supposed guilt?

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269.

DEFENCE against unjust attacks, is warranted by the laws of nature.

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270.

I UNDERSTAND the term of religious persecution to imply any infliction of pain, or inconvenience, on account of theological opinions.

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271.

THE current price of commodities depends upon two things: the value of the national currency, and the supply wanted by the consumers. Monopoly may sometimes have a slight operation on prices, but in the nature of things, happily, it cannot prescribe standing rules for the observance of the consumers, who will purchase, or refrain from purchasing, in proportion to the demand which the seller makes.

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272.

THE two sleeping children, by Chantrey, to be placed as part of a monument in Lichfield cathedral, is a most interesting specimen of the art of sculpture. Here is the sleep of death! Here the innocence which glories in social happiness, and whose freedom is the love of virtue! I cannot well express the feelings which agitated my soul, upon seeing this exquisite piece of sculpture. The youth of these children justifies the ideas of purity. Their's is the last embrace; their's the parting groan, the only signal of mortal separation! Their innocence is equal to their love; their tenderness keeps pace with their spotless imaginations. How forcibly does their dear attachment, and touching gentleness, appeal to the domestic mind! They need no high-wrought stations: nature is their best ornament: character their best emblem. To respect them, is to fear God: to feel for them, is to follow our virtuous principles. No pang of agony hangs o'er their brows; no dread convulsion heaves their breasts: but all is sweetness, joy, and peace! As the last

tribute of their unconscious goodness, they bequeath to the receding world, a smile of placidity known only to the good. That eloquent marble has drawn forth many tears : it has affected many parents. The mind of the sculptor, unless at variance with his works, is refined and pure. Long may he live to receive the admiration of his friends ! Long may he survive the task which he has so successfully performed !

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273.

**EXPERIENCE** appears to prove, that the general tendency of religious establishments is to perpetuate error.

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274.

**LOVERS** are the best poets in the world. Even their prose is poetic. They do not speak as others speak. The compliments which pass between them are the prettiest and most engaging that can be conceived. A liveliness of imagination is the cause of this.

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275.

**IT** is a matter of surprise to me, that the science of lithography, so intimately connected with the fine arts, should have so long laid torpid (if I may use the term.) It has been stated, that this science was invented in Germany twenty years ago ; but I have strong reason to conclude, that the invention is of a much older date. Some rare lithographic specimens, in my possession, independently of other facts, convince me that this science was known two or three centuries ago. Albert Durer particularly excelled in it. The peculiar advantages which lithography affords to the painter will doubtless ensure its future success. The artist may first sketch his outline on the stone, and afterwards apply his finer touches, until the representation of the object be in a perfect state ; he may then cause the untouched parts of the stone to be corroded, apply his ink, press the engraving, and his double work of painter and engraver is complete. He incurs not the expence of submitting his drawing to the plate engraver. He subjects not his production to the errors of the etching tools, nor to the want of skill on the part of the engraver. A strong prejudice has existed against this science, but I know of no production or invention, new or revived,

which has not been condemned by the same sort of prejudice. Some of the engravings from Ackerman's lithographic press; unquestionably prove the perfection and beauty of which this science is capable. The same may be said of the fine works printed by Moser: the portrait of the noble bard of 'Childe Harolde' has been very generally admired, for its strength of expression and fineness of execution. The portrait of the bust of Paris, by Canova, printed by Moser, (although the nose is, perhaps, a little too much of the pug kind,) also has merit. The minute decorations of ornament are capable of being beautifully impressed by the lithographer. It is not to the artist only that this science is applicable: the manuscript and letter-press printer, &c. will find the engraving on stone a saving in expence, and the most correct mode of delineation. It has been said, that this art was constantly applied by the duke of Wellington, to the purpose of taking sketches of the military positions, to be sent with instructions, &c. during the late war in the peninsula; but I think that this statement of its usefulness must have been stretched too far, since the time necessarily taken for the completion of the task, would not have well suited the camp of a generalissimo.

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### 276.

THE present duration of Bartholomew fair demands the exercise of legislative inquiry. By reference to the charters, and other original documents, it is evident, that this fair should continue only two days, exclusive of the day on which it is proclaimed. Bartholomew fair was originally granted by privilege to the priory of St. Bartholomew, by king Henry the second, to be kept yearly at Bartholomew-tide, for 'three days, to wit, the eve, the day, and the next morrow.' Succeeding monarchs confirmed this charter, stating its duration to be three days. The charter of Charles the first does not declare the time of its duration; but, being a charter of confirmation only, cannot authorize any subsequent extension. Such a mischievous error appeared to afford a ridiculous pretext for the continuance of the fair for the extravagant length of fourteen days, until restrained by proclamation, appearing in the gazette of August 2, 1794. It has since been continued four days instead of three, although many public remonstrances have been made upon the subject. And those incon-

siderate persons, who are always punctiliously cautious in departing from any old enactment, even though necessity should require it, cannot object to a declaratory statute, (if the vigilance and determination of the chief magistrate should prove insufficient for the purpose,) authorising the fair to continue only for three days, which was the original period fixed for its duration. In such case, the present ridiculous ceremony of proclamation might be conveniently dispensed with. And although its total repeal may be necessary, its abridgment for one day would be preferable to its present unwarranted extension.

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277.

THE colossal head of Memnon, which has been recently deposited in the ninth room of the british museum, has from its immense size, attracted much public notice. This huge fragment weighs fourteen tons, and was composed of a solid piece of granite, the head of which is of flesh color, and the lower part is of a dark grey. The face has lately been touched over with the chisel; but it was, when found, in a fine state of preservation; this may be owing, in a great degree, to the hardness of the stone of which it is made. The features of the face, although not very beautiful, are admirably fine, when compared with those of the ugly egyptian deities, placed in the same room. The chin, which projects very little, rests upon an oblong square, which terminates in the upper part of the body. The ears are somewhat large for the head. The lips are broad, thick, and flat, and do not appear sufficiently round. The neck is short, and is not in very perfect unison with the size of the body. The extremities of the hood lap over the shoulders on each side, in the egyptian style. The left shoulder was split off in a transverse direction, but is now properly joined to the body. At the back of the head are several hieroglyphics, inscribed, no doubt, in honor of this deity, to whom was dedicated the building called the Memnonium, at Thebes, from the ruins of which this colossal fragment was brought, about seven years ago, by way of Alexandria, and Malta. The head, as a piece of great antiquity, is in a very perfect state, and its renovation and erection in the british museum, do credit to the officers, and those concerned in the task, which, it must be allowed, was a serious one.

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## 278.

SOME men seem to think that boisterous fury will pass for good sense, and that the bursts of passion are an admirable substitute for the sobriety of argument. If you charge them with being un placid, they will storm still more violently, and passionately swear that they are the mildest men in the world, like the cool Sir Anthony Absolute in the play.

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## 279.

REVENGE is always despicable. But it must not be understood by that maxim, that men are not sometimes to be visited with retributive justice. There are instances of wrong, in which it is really criminal not to enforce such a rational punishment, as the interests and peace of society imperatively require. In such cases, to which shall we give the preference?—to universal, or to contracted benevolence?

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## 280.

AFFECTATION of politeness is the most unpolite thing in the world, because it is the most disagreeable. Men, who seek, in the usual intercourse of society, for extremity of compliment, are sure to miss the mark at which they aim, and to expose themselves to the pity, if not to the laughter of the truly civil.

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## 281.

CLIENTS and patients should always reveal the whole truth. But lawyers and doctors are often deceived, and that result of misfortune which is the natural consequence of the deception, is not unfrequently ascribed to their want of skill or attention.

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## 282.

THE injurer forgives seldom—the injured often.

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## 283.

IF a man be ever so drunk, he can generally find his way home; if a person be ever so sober, he can generally be induced to stray from home.

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## 284.

RAFFAËLE was the pupil of nature. His melodious style, his rich coloring, and sweetness of execution have contributed to render his paintings extremely estimable. I fancy that the canvas breathes, and insensibly bow with veneration before the mighty pre-eminence of his Madonna. So exquisite was his taste, so refined his soul, and so acute his imagination, as to enable him to grasp the dominion of nature. His soft pencil and fine handling will ever be objects of contemplation, study, and improvement, with the artist. He could add elegance to beauty—piety to prayer—animation to indifference. He could inspire his women with enchanting blandishments. His figures, as though conscious of their superiority, retain a portion of dignity and voluptuousness. His drapery was sometimes stiff, but it was well brought out. A maternal fondness, a celestial chastity, and a beauteous modesty, are admirably portrayed in his Madonna. He disfigured not lovely beauty with a disagreeable, an unnatural, and an insipid effeminacy. To disgusting boldness, he was equally an enemy. He could display the personal symmetry of real and ideal beauty, happily destitute of the harsh appearance of mental deformity. He gloried in the display of loveliness and holy purity, and powerfully depicted such noble sentiments in the production of his pencil.

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## 285.

THE science of prize-boxing, (I beg pardon of Science, for taking her name in vain,) is one pregnant with the most calamitous consequences. It forms a powerful auxiliary to the abominable gambling system : a system replete with all moral evil. Pugilistic prize contests have, however, been upheld as noble enterprises, far surpassing, in the spirit of chivalry, the tournaments of old. They have been stated to contribute greatly to the manly feeling and physical strength of the community. Is there then, any portion of manly feeling exhibited in a cold-blooded battle between two men fighting, and endeavouring to inflict on one another, the severest bodily injuries, merely for the sake of a few paltry pounds? As to the supposed accession of physical strength, is not the full muscular power of the prize-fighter limited merely to the short period of his training? And is he not

frequently at other times, most abandoned and intemperate in his conduct, and consequently weak in his body? Is not the scene of his general life the most deplorable? Is he in his domestic relations, an useful member of society? Does he never employ his artificial strength as an engine of oppression? Does he never dishonorably sell his boxing reputation to the artful and interested views of the better, and stand up in the hypocritical attitude of determined resistance, when it is his decided intention to surrender to his antagonist, after the mockery of a few rounds? High-minded man! Noble hero of fair play! It has been argued, that the practice of pugilism, as now existing, is calculated to strengthen the army. For my part, I freely confess that I regret not that pugilists are so unpatriotic, as seldom to contaminate the military ranks, by enlisting into them. And I look back with the eye of pleasure to the latter part of the seventeenth, and to the beginning of the eighteenth century, when pugilism was not known as an art, and yet when english soldiers displayed truly-british prowess, and were crowned with the laurel of success.

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286.

KNOWLEDGE is an acquaintance with the means of happiness. Wisdom is the application of those means to the end.

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287.

‘DO unto others as you would that others should do unto you,’ is such a maxim as uncorrupted nature would establish for a rule of conduct in life. It is a proposition which the most illiterate can fully comprehend; it is a truth which strikes home to the hearts of all men; it explains itself; it requires no illustration; it is sufficient in itself and for itself; never was there a wiser precept; to the good government of this world, no command can be better fitted. This is a maxim which solves all doubts with respect to our conduct towards other men. It is a complete solution of the almost innumerable problems which present themselves to the imaginations of contending individuals. What can better prove its propriety, force, and beauty, than the incontrovertible fact, that in proportion as it is observed, will be the

amount of general comfort, peace, and happiness, and *vice versa*.

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### 288.

AS though the natural evils of life were not sufficient to diversify the chequered path of sorrow and of joy, man has had recourse to artificial evils; and, in the exercise of idle inventions, has attempted to raise the tottering structure of folly upon the firm and sacred basis of religion.

The ghost is an object of almost universal terror. Puerilus, the school boy, returning from his evening study, must cross the church-yard path. He has heard related, surprizing stories of ghosts, apparitions, and hobgoblins, and can scarcely believe that such tales originate in mere delusion, or, that if they did, the delusion would be so generally adopted. He fearfully trembles, and skips more swiftly over his mother-earth, (although with much less joy,) than he did in the morning at the school-race, where an orange or a whip was the valuable prize of the pursuit. There is old Father James's tomb: poor old man! he was buried yesterday, and Puerilus followed in the mournful train of villagers, who wept at his humble, yet regretted funeral, and saw the aged peasant's body committed to the sepulchre with the usual, yet solemn address of 'Earth to earth! ashes to ashes! dust to dust!' The mournful ceremony has raised on his very susceptible brain, impressions of airy figures, which Puerilus fancies he cannot eradicate nor erase. A thousand forms, of various sizes and colors, float before his eyes; a pale phantom near the new-made grave appears to arrest his progress, and to expand its long white arms, as though to embrace him. He would cross the other way, and scale the wall, but unluckily, in that direction, is the costly grave, in which is deposited the corpse of the 'squire, who was barbarously murdered, and Puerilus saw his remains accompanied to the grave with the nodding plume and the armorial achievements, when he was interred with all the grave solemnities of funeral honors, and with all the costly appendages of heraldic splendor. The school-fellows of Puerilus have frightened him with the information, that a bleeding figure guards the path leading to the 'squire's tomb, out of which horrid groans are sent forth; therefore he dares not tread that way. He shuts his eyes, and, as he



thinks, pursues the shortest way to the gate, but something stops him; trembling, he falls, and fears the sprite has seized him! Every nerve quivers, every muscle is convulsed with terror; he fearfully opens his eyes, and discovers with much surprise and delight, that, in consequence of a slight deviation, he pushed against a tomb-stone near the long-expected gate, which he jumps over, runs swiftly home, and, sitting upon his stool, relates to his anxious friends, the wonderful adventure of the ghost, whilst the good people evince their credulity and terror, by staring eyes and uplifted hands.

Pneumatologus is a profound metaphysician, and is constantly perusing with delight and advantage, Boyle, Locke, and Newton. He is well acquainted with the properties of the material and immaterial world; he writes disquisitions upon the qualities of space, and is the author of several papers on the immaterial nature of spirits, and yet he gives credit to the strange stories of apparitions, and startles with terror at the marvellous tale of a haunted tower. He assures me with a grave countenance, that ghosts are divine messengers; and when I rally him for authorities, he is afraid to adduce any, but that of Saul and the witch of Endor, and the visionary reverie of Brutus. I answer him by observing, that the first is decidedly admitted to be a vision, and occurred when miracles were performed by God, and that the second was only a dream, originating in the peculiar condition of Brutus at the time.

To me, it is a matter of great astonishment, that persons of strong minds should suffer themselves to be deluded, deceived, and prejudiced, by the idle tales of the little school-boy and the ignorant nurse.

God has more ways than one in which to execute his divine commissions; and since I do not admit that spirits are material, or that they are permitted to exercise, after death, voluntary volition upon matter; and since I deny that forms and shapes attend immaterial beings, I feel myself bound to infer and believe, that God does not terrify his human creatures, by bestowing volition upon what are denominated 'the shades of the dead.' The good man needs no such monitors, and the bad man has enough to fear, without the terrors of the invisible world; or, to speak with becoming modesty, such is my opinion.

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## 289.

NO man has a right to expect that he will never lose by assisting a friend, and yet it is not therefore the less his pleasurable duty to administer such assistance. A man might as well decline entering upon any employment to gain his livelihood, from a fear of a possible loss, as determine never to assist a friend out of an apprehension of possible injury to himself. But there is every excuse in favor of him who anticipates the breach of promises by one who has disregarded former ones.

## 290.

BISHOP Watson, in his observations on the existing ecclesiastical establishments, reminds me of a half-willing, half-reluctant virgin, who is disposed to grant every favor but the last, and that she would concede, were it not for the injury which she would sustain. The one could not continue to enjoy her character of virtue, were she to consent; and the other could not have enjoyed his see, had he frankly avowed its inconsistency with religious liberty.

## 291.

IN genuine love, the sensual idea is almost the last which the lover entertains. Amidst the tender breathings of admiring passion, and the expressless anxieties of hope and fear, which alternately agitate his convulsive breast, he dares not pollute his purely-devoted attachment with the wanton alloy of mere desire. The heart, not the person, is the object of his pursuit.

## 292.

QUARRELS between friends seldom arise out of matters of real importance. This fact proves the propriety of the forms of polite life being adhered to, even in the closest degree of acquaintance.

## 293.

BIGOTRY is unknown to the purity of the Christian faith. Every man is free-born. Freedom is the most indelible as well as the most positive right of mankind, given to it by its maker. Every unjust constraint upon civil or re-

ligious freedom is an act of impiety towards God. Every impediment to honorable freedom is a limitation of the law of our creator. Before the christian religion was introduced into the world, men professed and worshipped because their fathers did the same; but Christ taught men to understand and know the nature and principles of religious devotion, and unshackled humanity from the ignoble fetters which had thitherto confined it in a servile state of ignominious bondage. The christian religion happily for man, every where inculcates, most forcibly, a rational freedom of thought and liberty of action. Toleration is in truth that glorious 'liberty' wherewith the founder of our religion 'has made us free.' His 'is the service of perfect freedom.'

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294.

AN early marriage is highly desirable, when the circumstances of the party are such as not to render it imprudent to marry. It averts a train of evils very injurious to the individual. It removes him from the operation of seductive influences which are frequently deplorable in their results. It fixes his mind, and draws it away from the roving pursuits of flattering but dangerous variety. It causes him to place an early dependence on domestic life, for his comforts and general happiness. It allows him time to watch over the rising interests of his children, and to place them in reputable and advantageous stations of life. The objections sometimes made, that mothers marrying early generally have many children, by which their constitutions are impaired, and they therefore leave the world too early to take proper care of their female children, is a futile statement, contrary to evidence.

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295.

THERE is an utterly indefinable and infinite void between possibility and impossibility. To attempt therefore to approximate that which is extremely improbable to that which is actually impossible, is a solecism, and an absurd expression of imagery, devoid of reason, and opposed to truth.

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296.

THERE is an injurious system of purchasing things

at too low, as well as too high at a rate. In both cases, we pay for the article more than it is worth. In the present competition of trade, prices much lower than what are usual, must lead us to suspect the real value of the article. If it be good, it will fetch it's proper price. At the same time it is readily admitted that combination even in this age possesses a portion of power.

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297.

I am surprised that at this enterprising period, no good and cheap collection of the ancient classic authors has been issued from the press. I am inclined to believe that such an undertaking would be profitable to the proprietor, and useful to the public. Most of the recent editions of the greek and latin authors have been published at an extravagant rate, which precludes a large sale of them.

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298.

WE should not decide upon criminary statements against persons at a distance, too readily. If facts be distorted as they are, with regard to persons who are within ten miles of us, how much more are we liable to the misrepresentation of circumstances which have occurred at a twenty-fold or a hundred-fold distance.

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299.

AS the palates of some epicures require the most highly-spiced soups, to stimulate their insensibility, so none but the most violent moral stimuli, operate upon the blunted minds of some unfeeling and irrational men. Their religious teachers therefore feel themselves not only at liberty, but positively obliged, to draw for their contemplation, the most gloomy prospects of the future, and the most frightful and unnatural pictures of hell and horror, in order to rouse them from stupid and apathetic dulness.

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300.

MUCH controversy has been exercised upon the question of the nature of moral virtue. Many have doubted the existence of any principles of moral virtue. To me the solution appears unincumbered with the difficulties in which the

subject has been supposed to be involved. Those affections of the mind and those actions of the body which contribute in the greatest degree, to the real happiness of the agent, are without doubt virtuous affections and actions, and *vice versâ*, happiness being the result of good, and good being the design of the creator.

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301.

**PREDESTINATION** is a worm preying upon its own vitals.

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302.

**IT** is in the nature of Truth to advance for a time, by slow but sure degrees, but when she arrives at a certain point of success, her advances are not steps, but strides.

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303.

**THE** more we reason, the less we err.

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304.

**THE** grand object of the creation is doubtless to do the greatest possible good to the greatest possible number.

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305.

**ALL** contracts or alliances between sovereigns, whereby they engage or unite amongst themselves collectively, to support and enforce a particular system or form of government, such as a monarchical system, a feudal system, &c. &c., in different states, without reference to the will of the people of such states, are encroachments upon international law, because they are incompatible with justice, and are opposed to the true interests of nations, the people of every state having a full right to choose a form of government for themselves, without the direction or intervention of foreign powers.

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306.

**THE** man who practises virtue for virtue's sake is, as I fear, an uncommon being, for he has attained the very meridian of moral excellence, and resembles God more closely than other men.

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## 307.

THE duty of man is, in a few words, to love and serve the deity on all occasions and trials—to promote truth and forward virtue—to practise general benevolence and to be just to all men. The more a man excels in the performance of these duties, the more is he fulfilling the mighty designs of providence. The virtuous character must ever be useful, because he cannot but do good.

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## 308.

A JUDGE should never direct angry personal observations towards counsel pleading before him. It is not fair to the interests of justice—it is not compatible with the judicial dignity, to quarrel with an advocate, for any opinions which he may impartially divulge in the course of his address to the court. The judge does not sit upon the bench to argue upon or investigate the opinions of individuals, but to satisfy the claims of justice. Judge Jefferies was accustomed to attack with the charge of wickedness, corruption, or ignorance, those advocates who appeared to defend the criminals whom he sought to have convicted. It was no uncommon circumstance for him to charge advocates with being tainted with the principles ascribed to their clients. It is unfair either that a jury should be inflamed against a suitor by a judge's representation, or that an advocate should be treated with contempt for honestly discharging his duty to his client.

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## 309.

ALL young men will be gay in some way, or another. It is absurd to expect from them a gravity incompatible with their age. Their gaieties are not half so injurious, nor a quarter so vicious, as fanatics would induce us to suppose. The great secret of wisdom appears to be in rendering their love of gaiety as suitable as possible to their general happiness, and to their avocations in life.

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## 310.

TO disseminate knowledge, is to diffuse the highest happiness.

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## 311.

THERE are two important rules, which should influence men in their intellectual inquiries—1st, to attend particularly to those things which are within the grasp of human investigation, and 2ndly, to select for objects of study, those subjects which are the most useful and important.

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## 312.

LAW is the grand basis of public and private security.

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## 313.

THE wider a grate is, the greater must be it's diffusion of heat. But the heat emitted is not in the ratio of the depth of fuel. It is a waste of coal therefore to have deep grates. The lower a grate is, the lower must be the body of heat proceeding from it. The warmth of a low grate must therefore be more partial, than that of one moderately elevated.

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## 314.

IT is a groundless dogma to assert that because a man is a protestant christian, he is therefore necessarily opposed to what is called catholic emancipation. On the contrary it is, I think, consistent, that a rational protestant should fear that the withholding of freedom from the catholics would excite a compassion, tending rather to invigorate than to weaken the progress of the catholic persuasion, independently of which, he will acknowledge that all men, however erroneous may be the notions of some of them, have an equal right to freedom of conscience.

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## 315.

MEN often bestow upon women peculiar attentions without any meaning, except mere temporary flattery, or with the view to acquire amongst the sex, the reputation of being what is called, in a homely phrase:—"a very nice young man." But sensible men will not raise expectations, for the purpose of disappointing them. And young ladies are very apt to construe literally, what is intended only figuratively, and to interpret as the *avant-couriers* of an offer, expressions dictated by the mere excess of curtesy.

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## 316.

IN the eye of the universal author one place of devotion is not more holy than another—the splendid cathedral—the humble chapel—and the over-hanging cliff are all equally sacred in the view of God. He is pleased neither with gaudiness nor incense—he delights in the devotion of the heart. Human consecration cannot render a place more sacred than it was before it was consecrated. The true philosopher who has too much seriousness to laugh, can scarcely refrain from a smile, when he observes one half of the world railing at the superstition of the other, and yet nearly the whole of both the halves is involved in superstition, differing only in form and sect.

## 317.

AN author should not be accused of vain positivity, for asserting absolutely according to the usual custom of authorship, propositions which he believes to be true. It is fastidious to object to a system universally established, the meaning of which is evident and understood by all, under the pretence that such system assumes what it really does not. Because I maintain a proposition as true, I am neither to be understood as derogating from the sincerity or talent of those who contend that it is untrue, nor as insisting upon my own infallibility of doctrine.

## 318.

EXPIATION and revenge are often hailed as highly virtuous, when they should be condemned as vices. They arise from an excess of virtue in some few extraordinary instances, but their origin does not prove their goodness. Several cases occurred during the late war, in which innocent victims were inhumanly and unjustifiably sacrificed to the furious feelings of excessive momentary resentment. It may be on some extreme naval and military emergencies, necessary for the sake of justice and even of mercy, to execute military violators of faith, as an example to deter others. But such executions are not to be vindicated on the ground of revenge. The laws of nations are the laws of nature and of justice, applied to international affairs. It is a perversion of language to denominate an unfair act of cruelty 'expiation.' Expiation,



according to Todd's Johnson, means 'reparation.' But what reparation for the faults of the guilty, can the murder of innocent persons, make? When the spanish governor of La Guaira in the West Indies, refused in the year 1799 or 1800, to surrender to the british admiral on the station, *the Hermione*, which had been carried into the port by its sailors who had mutinied on account of oppressive severities, it was the extreme of cruelty, perhaps of injustice, to shoot two hundred Spaniards on her decks, on her being retaken, in order to avenge as it has been said, 'an outrage on the laws of nations.' But I hope I that shall not subject myself to the imputation of appealing merely to the feelings, when I enquire what possible excuse can be supported, for the slaughtering of two hundred innocent men in cold blood, when their utmost crime had been to obey the commands of their properly-constituted officer, the governor of La Guaira? It is remarkable that the origin of this unhappy carnage was the mutiny of english sailors. And yet spanish combatants were executed in this revolting manner, because they did not mutiny, but on the contrary followed the orders of resistance given to them by their commander. This was an anomaly of the grossest nature, and as irreconcilable with the principles of justice, as with the exercise of moral sensibility. Of such a nature, are the miserable effects of the retaliative impulses of the moment.

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### 319.

THE happiness and support of the peasantry of every state is of extreme importance to it. Thus all civilised nations have found it necessary to institute some national regulations for the relief and maintenance of such part of their people, as by impotence, or want of employment, are debarred from the common means of livelihood.

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### 320.

THE greatest portion of our unhappiness in this world arises from the indiscretion of men, and not from what is wholly unavoidable. If men were zealously and temperately to obey the laws of nature, this earth would be an elysium—we should in fact enjoy a paradise, in more than anti-

cipation. It is to a disobedience of such laws, that human misery is almost universally to be ascribed.

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## 321.

SATIRE is a very dangerous instrument in the hands of young people. They have often the inclination, but seldom the discretion to use it.

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## 322.

SIR FRANCIS BURDETT, notwithstanding all the uninviting intemperance of his youth, bids fairly to be a distinguished and powerful senator. He is relinquishing by agreeable and rapid degrees, the violent enthusiasm, which has unhappily tainted his past political career. Those who study his speeches attentively and impartially, will discover in them a fine condensation of thought, and glowing pithiness of expression, for which none but able orators are distinguished. Within the last two years, he has astonishingly moderated his opinions, at least so it is, if we are to judge of his sentiments, by the matter and manner of his orations. How gratifying is it to find a man, blessed with rich and powerful intellectual endowments, surrender the excessive heat of youth at the shrine of mature wisdom, and by the happy exercise of moderation, and impartiality, render those endowments the instruments of usefulness to his country !

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## 323.

LITERARY men not being so much accustomed to active physical movements, as those not engaged in sedentary pursuits, are of course more predisposed to indisposition, but nevertheless it is, I believe, (at least with literary men,) scarcely a question, which are the more self-contented and self-happy.

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## 324.

HE is grandly great, who boldly braves the obloquy of being alone in a just or rational cause.

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## 325.

A MAN can do no more than his best. For an indi-

vidual to exert his utmost energies in a cause, is a giant's effort. A giant can use only the strength which he possesses, and can proceed no farther.

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## 326.

IT is a remarkable fact, that the most important inventions are unnoticed in the early histories of mankind, such as decimal numeration, alphabetical language, &c. as these discoveries must have been the result of protracted and difficult reflection, and were of such a nature, as to strike with force the attention of mankind.

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## 327.

THE extravagant charges of tailors should be put a stop to, by the heads of families and by juries. It is a trade which is always busy, but which yet is not satisfied with a fair and liberal profit. I have known cases in which a tailor has claimed 250 per cent profit, and has added impudence to extortion, when the amount has been objected to, as being unreasonable.

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## 328.

THERE is not the least pretence for knocking a man down, because he does not concur with you in opinion, on a topic. But such treatment, uncourteous as it may appear, is mild and merciful, when compared with the furious violence of persecutors for opinion, in general.

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## 329.

IT is a prostitution of language, to designate recoveries, as legal tricks to secure unjust ends. For they are in spirit, as well as in form, sanctioned by the laws. And their use is highly politic, and even necessary. It is a false, indiscriminating, and fanatical species of charity, to sacrifice the present interests of the living, to the visionary anticipation of beings who may never exist.

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## 330.

THE science of mnemonics has this distinguishing peculiarity: that we acquire it, for the sake of an acquaintance

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with all the other sciences, of which we must remain ignorant, unless we have a cultivated memory. We should exercise our memory more than our imagination: the latter may often lead us astray from truth: the former always conducts us towards it.

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## 331.

**PREJUDICE** is blind in the presence of evidence. She is deaf to the eloquence of reason. She will neither listen to, nor believe any thing which is not perfectly adapted to her views and opinions.

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## 332.

**ANTICIPATION** almost always exceeds fruition. This truth is more particularly applicable to young persons.

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## 333.

**THE** violent part of the world is the less useful. What profitable acts can be expected from those who are all fury, and whose fury is without a rein?

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## 334.

**THE** sabbath is a wise, merciful, and beneficent institution, intended as a day of rest, not as a prescription of rigor; but some men defeat the object, admirable as it is, by burdening it with harsh, unnecessary, and oppressive exactions, never intended by providence, nor sanctioned by reason. The unhappy consequence arising from such perversion, is a prejudice against the religion which appears to require what is unreasonable, and this unfortunate objection peculiarly applies itself to the minds of the young, who will not, with their warm vivacity of thought, quietly submit themselves to the severe infliction.

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## 335.

**PROFESSIONAL** men who consult their own interest, will avoid connexion with parties. They should be independent of every thing calculated to excite a prejudice against them, for prejudices will prove to them, the source of incalculable evil.

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## 336.

THOSE men who would involve their dearest connections in the perilous intricacies and delays of a chancery suit, and who would have a large portion of their estates divided after their death amongst lawyers, should prepare their own wills. The court of chancery certainly affords great protection to the otherwise-unprotected property of infants, and married women. But it is a most expensive and tedious court to apply to, for redress. And only lawyers know how frequently the vague ambiguity and general imperfections of wills give rise to litigated claims which the testators never contemplated, and the anticipation of which would have filled them with horror. It is rather honorable than selfish, for attorneys to recommend their clients to have their wills drawn by a professional man. There are those solicitors—I have met them—who pursue the very contrary course, and who have too much delight in filing long bills and promoting litigation, to adopt the honest and candid system: ‘for,’ say they, ‘why should we be the first to recommend men not to put us in possession of such good things?’ The reason ‘why’ is evident to every honest man. The most prudent step that a man can adopt with regard to his will, is to apply to some respectable solicitor, who will in the exercise of that foresight essential to his profession, guard against contingencies, however remote or improbable.

## 337.

WHERE a nation observes or professes a neutrality between two belligerents, it is the duty of that nation to treat both belligerents alike, or in the same manner, and without favor to either, but it is competent for such nation to stipulate such regulations affecting its interests, to both the belligerents, as may be necessary and consistent with international law, so as such stipulation be not made the pretext for accommodating the interested views of either belligerent.

## 338.

THE doctrine of the resurrection is undoubtedly perplexing to the philosopher, when he contemplates the admixture of human remains with chemical substances in general, and even with human bodies themselves, in indefinite and

continued connection, but as we are ignorant of the grounds and reasons of many other phenomena of nature, which we demonstratively know to exist, why should not we rather doubt our knowledge of the mode of the resurrection, than assume, that because we cannot understand, we must therefore deny?

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### 339.

THERE ought to be no difference in the toleration of civil and religious rights. Religious violence has an ascendancy over a love of civil liberty. Those who profess and perhaps really entertain the greatest regard for political freedom, throw off their free garb, in cases of wished for toleration, and openly become unconciliating persecutors. Thus Columbia, which has broken the fetters of its late captivity; and has proclaimed itself free and independent, has tarnished the lustre of its glory, by a decree prohibiting the permission of protestant worship. So furious is the rage of religious frenzy.

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### 340.

I HOPE that I may, without incurring the charge of want of gallantry, submit to the ladies, that their sex is not always to be exempted from the physical force of the other sex. No man possessing the feelings of decency would strike a woman offensively, but there may be peculiar occasions, on which, I am so bold as to think, a man may resist even female violence. If it were not so, a man must sometimes submit his eyes and hair, aye, and even his teeth, to very perilous attacks, and all for the sake of his respect for tender softness, which is outraged, instead of being displayed. This would be more than the ladies have a right to claim for their sex,—more, I am sure, than they expect to be complied with.

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### 341.

THE chambers of the twelve judges of England are most excessively inconvenient, and ought to be immediately replaced with commodious and spacious suites of chambers, to be built at the public expence. There is an immensity of business dispatched by the attornies before the judges at chambers: a greater proportion, I think, than what is

transacted in court. And yet the attorney, in this performance of his professional duty, is subjected to the pestiferous air of a room scarcely six feet high, and not large enough to contain the attending attornies, without the inconvenient annoyances attending the pressure of a crowd. And for this troublesome office, which sometimes detains him two or three hours, the master allows him the abundant sum of three shillings and fourpence. The masters in Chancery have a handsome and spacious building devoted to them, and why should not the judges of England who are much superior to them in rank and office, have a similar advantage?

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### 342.

GERARD DOUW is most remarkable for the very high finishing of his pictures, which were generally of a small size, and contained figures and objects so exquisitely touched, and so delicately colored, that the effect of his works is illusively natural, and it is even a proverb amongst the cognoscenti, when they flatter an artist for natural delicacy of execution :—‘his finishing is equal to Gerard Douw’s.’ So ardently was he attached to fine delicacy of finishing, that he often labored most intensely, to give a natural effect, to a most common, inconsiderable, and unimportant object of representation. His great patience in the tiresome parts of his works, was astonishing. His tints were admirably selected to suit nature. And with all his long process of fine finishing, he most strictly adhered to the flowing freedom of nature and of truth, without the formal appearance of stiffness and of labor. His works have the same pleasing appearance at a distance, as at a close view, and so excellently were his colors prepared and worked, that time scarcely seems to diminish that original lustre and fine natural character, which Gerard Douw most powerfully imparted to them. Some persons have applauded him in cold terms of praise, as excelling only in neatness of style, but he was equally skilful in the imitation of nature, which ought decidedly to be regarded as a superior quality to the former.

Gerard Douw was born at Leyden, in the year A. D. 1613, and after receiving some elementary instructions in drawing and composition, he became a pupil of Rembrandt, from whom, within the very short time of three years, he acquired

a perfect knowledge of the principles of *chiaro scuro*, to which he added a sober neatness of design and coloring. His performances are for the greater part, the productions of his own natural fancy, as he was seldom employed to paint portraits, in consequence of the length of time during which he detained his sitters, arising from his laborious style. Several of his best pictures are at Turin. In the gallery at Florence, there is an exquisitely-finished picture by Douw, of a *night piece by candle light*, and another fine performance of the mountebank.

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### 343.

IT will not be disputed that freemasonry has been the pretence for political meetings, and the cloak for political fanaticism, but it is not therefore to be considered in itself a political institution, or establishment. That it is the source of much benevolence and kind feeling, is indisputable. That the abuse of a thing is no argument against the use of it, is universally assented to in form, although almost universally neglected in principle.

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### 344.

WE are frequently obliged, in the intercourse of civil life, to pay respect to an office, although we have no respect for the person holding it. It often occurs that we have to show an extreme courtesy towards individuals whom we dislike, merely on account of a dignity, or public situation. There is no ground for repugnance on such occasions. It is the office, not the person, which we treat with honor. And it is our undoubted duty, in public cases, to dismiss our private feelings from the consideration of a matter.

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### 345.

THOSE persons must be exceedingly fastidious in their religious notions, who consider it profanity to appeal to the God of truth, as an infinite witness of that which is true.

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### 346.

THE number of surnames is not surprising, when we consider the subject. A great number of names are compounds of other names, or derivatives. And the radix of



compounds would, in many instances, if known, explain the formation of the compound names. We can conceive a number of compounds, and modifications of names to be formed from the word 'good.' Thus 'Good', 'Goodson,' 'Goodsons,' 'Gooda,' , 'Goodason' 'Goodasons,' 'Goode,' 'Goodeson,' and so on, changing the vowel after the radix 'Good':— 'Goody,' 'Goody's,' 'Goodyson,' 'Goodysons.' Many names also have been, I doubt not, taken from names of places, where some of our ancestors lived.

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### 347.

IT is evident that if a wife be not her own house-keeper, her servants will supply her place. But as the latter are qualified only to assist in, and not to conduct domestic affairs, a female must, unless she be disposed to disgrace and injure herself and her husband, superintend her household, or employ a competent housekeeper. Those ladies therefore who have not large fortunes, ought to be educated in the art of domestic arrangement, and should understand at the least as much of cookery as of music. No reason can be assigned why the gratification of the mouth should be entirely sacrificed to the delight of the ears.

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### 348.

MEN are sometimes condemned for not doing acts, which they would be censured by such condemners, for doing.

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### 349.

WHEN men have an object of love in view, they too often fancy the scene before them to be purely elysian, and ideas of happiness succeed to each other, and accumulate, until the vision bursts into vacuity, and disappointment supplies the place of expectation.

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### 350.

THE public is probably not so much upon its guard as it ought to be, with respect to some of the reviews. They are dictated not by candor, but by interest. They pervert more than they explain. Instead of criticism, they supply us with flattery or invective. Their object is not to

serve truth, but to enrich the bookseller's till. But it is only fair to add that many of the periodical analyses of the day are splendid proofs of critical acumen, and of that imposing and beneficial independence, for which the efforts of literature should ever be characterised.

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### 351.

**INSTANCES** of extreme bravery are not without their uses. They excite an influence advantageous to the public. Example is, in this case, as in all other cases, more powerful than precept.

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### 352.

**WHO** will doubt that young women who in the exercise of their sanguine temperaments, construe symbols of speech literally, instead of figuratively, must be disappointed, and become peevish and discontented, when their imaginations have been vividly excited by the gorgeous and unnatural portraits of fictitious character, which they have met with in novels?—Those only who are so bold as to deny the associative habit of the human mind.

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### 353.

**IT** is most laughable (if one can laugh at human indiscretion,) to observe persons contradicting themselves in the statement of facts, and expressing diametrically-opposite opinions during the same day. This however not infrequently occurs.

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### 354.

**SHYNESS** and reserve towards strangers, when they have become so habituated to the individual, as to exist at the age of thirty-five, will never be removed.

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### 355.

**THE** more business a ready-money tradesman is engaged in, the cheaper he can afford to accommodate his customers. Tavern-keepers are often of the contrary opinion, at particular times, and charge high or low in the very inverse ratio.

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## 356.

LAWYERS cannot perhaps be expected, on the moment, to answer at least one quarter of the questions which are put to them. The statutes of this country occupy about 45,000 close quarto pages, and the reports of common-law decisions continually referred to, are contained in not less than 55,000 other pages. So that the standard or evidential books of legal authority consist of about 100,000 pages. These books are of course exclusive of the different abridgments and treatises of law, and arguments and comments on judicial decisions. Of these Viner's, Comyn's and Bacon's works contain, I imagine, a quantity of type equal to that of two hundred thousand common octavo pages. And I should be suspected of asserting the marvellous, if I were to add a conjecture of the total number of pages of which the several law-books of authority constantly referred to in the courts, consist. There is no other science which requires so much reading, as the science of jurisprudence. I may even with truth add, that there is no other science, in which it is unavoidably necessary to be acquainted with more than a hundred different volumes. Is it a subject for astonishment then, that our lawyers are sometimes mistaken, and adverse to each other in opinion, on points of law? Is it surprising that men should lose their way in an immense wilderness? And is it unfair that the practitioners of so abstruse and arduous a profession, should be amply remunerated for their study, industry, and anxiety?

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 357.

## TASTE.

THE much-disputed question :—‘is there any standard for taste?’ is one of interest, not only as a matter of intellectual curiosity, but also as embracing principles to regulate the judgment, on subjects of art, from the loftiest ecclesiastical tower, to the minutest landscape of the painter's pencil. It is intimately connected with the imitative arts in general. Much ink has been spilt in the contest upon the question whether there is any actual criterion, by which true and systematic principles for the acquirement and regulation of taste may be ascertained. I shall endeavor to prove that there are certain and fixed criteria for the discovery and appreciation of the

lovely and the beautiful. Taste, as I understand the term, signifies a power or capacity to discover and appreciate the beauties of nature and of art. A correct taste, therefore, is one of discriminating judgment :—

“ Say, what is taste, but the internal powers,  
 “ Active and strong, and feelingly alive,  
 “ To each fine impulse?—a discerning sense,  
 “ Of decent and sublime with quick disgust  
 “ From things deformed ?”

The word ‘taste’ has been much misapplied, and therefore much misunderstood. The term has been upon many occasions, most improperly perverted to denote a capricious or fastidious prejudice for particular fancies or arbitrary errors, without any connection with the genuine principles of beauty, which is partly the reason why the term ‘taste’ has led to so much controversy. If there be really no standard of taste, then all attempts to attain good taste must be not useless only, but also ridiculous ; if on the other hand, there be a standard of taste, then it is our duty to aspire to the acquisition of it. That there are certain rules for the attainment of good taste, it is my intention in the present essay to prove.

The great standard for true taste in its legitimate sense, is the rule of right reason—those objects which unite the greatest beauty of form and quality, and power of imparting pleasure, with the greatest purity, must be warmly sanctioned by good taste ; so that in proportion as the virtuous affections and sense of the beautiful become more sensible and ardent, will the good taste of the agent improve. Thus no taste can be pure without a due consideration of, and attention to, the laws of nature. For instance, the works of nature are distinguished for order, or a proportion and harmony of the different component parts, and of all the component parts in the whole. Every thing therefore which is disproportionate and irregular is against good taste. Nothing which is inconsistent with truth can be in good taste, for truth is prescribed by nature. The law of gravitation causes the weight of bodies to rest perpendicularly, or in an imaginary straight line, drawn in the centre of the object. Every thing therefore which is crooked is opposed to genuine taste, because it is inconsistent with the principles of gravity. Every thing which is confused is contrary to good taste, for confusion is at variance with nature. Nothing that is immethodical can be sanctioned by genuine taste—method is a law of nature. Every thing that is uncleanly is inconsistent with true taste—cleanliness

being a physical regulation prescribed by the institutions of nature. Every thing that is immoderate or intemperate, is opposed to good taste—moderation and temperance being dictated by the laws of providence. All paintings which exhibit an extraordinary and painful glare of coloring are incompatible with sound taste, because they are incongruous with the agreeable sensations of the retina—in other words, they are offensive to human optics. So every harsh and discordant sound is at variance with true taste, because it causes disagreeable impressions upon the tympanum, and is therefore painful to human acoustics. So every thing that is fetid in smell is opposed to pleasure, and physical purity, and is therefore unsanctioned by good taste. Every thing which is sour is offensive to the palate of man, and is therefore inconsistent with genuine taste. Irregular or rugged surfaces of matter are much more unpleasant to the touch than even or polished surfaces, and therefore polished surfaces are generally more approved and admired, a due consideration to the fitness and use of objects being always attended to. Thus may the rules and nature of good taste be in a great measure ascertained, by the operations of the different qualities of matter upon the external senses. And I need not add that the internal sense or intellectual faculty naturally imbibes strong associations with respect to the qualities of objects, intimately connected with the external sensations. Such associations can seldom be termed prejudices, because they are generally founded upon the laws of nature. And nothing whatever that is truly founded upon the laws of nature, can be impure.

Taste is rather an acquired power made up of the perceptions of sense, imagination, and judgment, than an innate faculty of the mind. To possess a just taste, is as I apprehend, to be competent to distinguish real beauty from deformity and deceptive appearances, as well in material objects, as in ideal imagery. Some are endued with this faculty, to so great a degree, that they decide upon immediate observation—almost even without reflection—so acutely and instantaneously are their minds affected by the sense of the beautiful, or the sublime. So that the more consistent our taste or impressions upon subjects of nature and art, is with right reasoning, so much the more correct it must necessarily be, and all opinions upon objects of this description must be erroneous if they be unwarranted by the reflections of sound judgment.

need not add that the foundation of good taste must be regulated by a due consideration of analogy, and the works of nature, in general. So that to have a most truly correct taste, first, our organs of sense must not be defective; secondly, we must have expansion of intellect sufficient to comprehend the nature and qualities of the object before us; thirdly, we must be placed in the best possible view of such object; and fourthly, we must judge of it's merits or demerits, impartially, and without prejudice, or caprice. It is this highly pleasing and captivating sense of the beautiful, which awakens to action, the most delightful sensibilities of human nature, which noble sympathy and tender love approve. This is the happy taste which

" Finds tongues in trees, books in the running brooks,  
" Sermons in stones, and good in every thing."

Thus shall we be enabled to attain a comprehensive knowledge of what is truly sublime or beautiful—a ready disgust for what is deformed or offensive—a quick perception of the pleasing, the pathetic, the vigorous, and the harmonious—and that general faculty of discrimination in subjects of liberal art, which can at a glance, discover error of form, even in its most intricate combinations and obscure recesses—which can analyse with rapidity, the qualities of composition, and which above all, is happily distinguished for that acquaintance with the immutable principles of truth, which is most honorable to the possessor, and most useful to the world at large.

If, as some allege, there be really no standard for taste, it must follow that there can be no progression in the attainment of good taste, for there cannot be division where there is no limit, nor can there be gradations where there is no real base and no determinate extent. And yet it is a fact which I do not expect to hear denied by any one, that there are steps in the improvement of taste or a perception of the sublime and beautiful; a fact which appears to me, even of itself, to prove the proposition which I now attempt to demonstrate.

Will any man assert that the incorrect figures and representations of objects which pleased him in his infancy, would delight him now? Do we not, on the contrary, wonder at our early want of taste, when in our riper years, we contemplate with indifference, or with disgust, those imperfect imitative forms, which gave delight to the days of our youth? Would the simple rhymes of our horn-book gratify us now?

I have said that there are gradations in the acquirement of

just ideas of the beautiful. This assertion is proved by the works of fine art themselves. Who will so stultify himself, as to tell me that the carved wooden gods of India, or the ugly hieroglyphics inscribed upon the sarcophagus of Alexander the great, in the british museum, are finer works of art, than the Venus de medicis, the Apollo Belvidere, or the laocoon? The first-mentioned objects are, if not actually disgusting to a man of good taste, at least seen by him with indifference, when considered as mere works of art, and the propriety of preferring the other exquisite productions of art, must be evident to all who exercise their judgment upon the subject. Or who would betray so much ignorance, as to assert that all the tragedians and comedians of the present period, display equal talent? Are not the wild tribes of savage freebooters, many, very many stages of general refinement below the inhabitants of civilised countries? Are their notions of the sublime,—are their ideas of the beautiful, as perfect as ours? It is true that they may be excited by emotions of comparative elevation, when they contemplate the majestic ocean, or the starry hemisphere. It is true that they may cover an ugly image with red feathers, and place two huge eye balls in it's forehead, and call it a man. It is true that they may perform the feats of a mountebank, and term them dancing. It is true that they may raise a terrible yell, and dignify it with the name of a musical performance. But I have no reason, in the absence of any evidence to support the assumption, to conceive that they entertain those exquisite and vivid perceptions of pleasure and of pain, with respect to the objects of nature and art, which we are sensible of, in our superior state of mental acquirements. Their imitative forms are, when compared with ours, contemptible and childish. Their best specimens of sculpture, or rather their most perfect carved images, convey to us, only ludicrous ideas of caricature, although to them they are objects of serious adoration. Their poems are almost destitute of ideality, and are absurdly loaded with that ridiculous abundance of alliteration, which distinguishes the poetical productions of most states in their infancy, but which is utterly incompatible with the true dignity of poetical imagination, and is in fact a servile and useless restraint upon the free expression of the poet's fancy.

I presume then that it will be unavoidably conceded, that

different works of art vary in their degrees of perfection, and that some of them are extremely inferior in the quality of beauty, to others. I know not therefore how the conclusion can be avoided, that there is a scale in the acquisition of taste, unless the absurd and utterly false assumption be entertained, that the Indian who carves a deity in the clumsy caricature of ugly deformity, devotes as much regard to good taste, as the English sculptor, who produces the most beautiful and exquisitely natural statue. I maintain it therefore as a clear and an unimpeachable axiom, that there are degrees in the attainment of pure taste. And if there be such degrees, there must be an extreme rule of beauty, or an ultimate standard of taste, *q. e. d.* And as just impressions of the beautiful are encouraged and produced, in proportion to the knowledge of the agent, the rule of taste must be the exercise of right reason. I think that upon this principle, there is no real and serious difficulty in arriving at a satisfactory conclusion upon the question, although minor difficulties may attend this subject, as they do all other subjects of human investigation. And it cannot fail to be a matter of remark, that this view with respect to the standard of taste, is perfectly in unison with the soundest and purest philosophy. I perceive no occasion to incur the consideration of the subject, with an introduction of irrelevant topics, which are scarcely calculated to illuminate our views, but rather to bewilder and confuse them. I do not feel it necessary to enter into an abstract and distinct enquiry into the theory and intensity of perceptions and emotions. As it may however be expected that I should not entirely pass over the peculiarities of objects and forms, and their particular effects of pleasure or pain upon the internal or discriminating sense, I will slightly allude to a few of them, as illustrative of the present highly interesting subject.

And first, with respect to the pleasure generally produced by the observation and contemplation of material objects. It may be assumed, I think, as a general principle, that there are some objects and forms, which almost universally excite feelings of pleasure in the human mind. Thus a martial band of music raises the drooping spirits, and stimulates the vigorous and ambitious affections. And I need not add that it therefore imparts pleasurable sensations. Thus the warbling tones of an accomplished songstress remind us of the power and tenacity of the human voice, and therefore endue us with feelings



of self-gratification. As a proof that such is the nature of the emotion, I would mention the fact that those who are least skilled in singing are generally the least gratified with a song, and the reason is clearly this—that such persons feel mortified at the non-possession of that power, of the influence of which, upon the world, they cannot but be sensible. Thus also, a fine painting displaying a forcible and interesting representation of objects real or imaginary, affords extreme pleasure, to most persons, in consequence of the many gratifying associations connected with it. Thus too by the same media, a beautiful piece of sculpture affords delight to the mind of the observer. And a lively poem founded upon the rule of right reason, in an agreeable manner, interests the feelings of all whose intellects are in any degree expanded. The poet retains possession of our most lively feelings, by means of associative allusion to the objects of peculiar interest, and without the display of which, the fascinating works of pœsies would fail to enliven.

The pleasure accruing to the mind from these particular objects, arises, I conceive, in a great measure, from the busy state of operation in which they fix the human intellect. I would defy the most attentive scholar to prepare a philosophical thesis, whilst a band was performing upon its instruments in the same room, with that attention and coolness, which he might exercise, in the absence of such band. He would in fact be more fit to attend to a quadrille, than to a problem. I ought also to remark, that although the pleasure arising from the different objects which I have enumerated, is generally produced in the minds of men, yet it is like all other affections, subject to the occasional operation of prejudice. But *exceptiones probant regula*. And such occasional diversions of the human affections, do not destroy the existence of a general principle.

Much has been said of the great and positive beauty of curvilinear forms, and particularly of the serpentine line. And I have very seldom heard the beauty of the simple circle itself seriously denied. It is a form which is universally admired—a fact which I do not remember to have found positively accounted for in any author. The reasons of the pleasure arising from the observation of a circle, are, as I apprehend, these:—1st. the agreeableness of the picture of its form to the formation of the human eye:—2ndly, its uniformity and pro-

portion—3dly, its simplicity—4thly, its analogy to the human form in general—5thly, its agreeableness to the touch—6thly, its compactness—7thly, its facility of motion—8thly, its analogy to the forms and revolutions of the heavenly bodies—and 9thly, its being symbolical of infinity, by describing a line apparently without beginning, and without end. These are the only reasons which I can imagine for the pleasure derived in the mind, from the contemplation of the circular form. The reason why a rotund ball is more agreeable to the sight than a simple circle, is, I apprehend, because of the more gentle nature of its diverging shades. The beauty of the serpentine line was known to artists, long before Hogarth in his valuable *analysis of beauty*, called the attention of the world to it, in a scientific and highly interesting manner. And the principle reason of the beauty of such form arises, I conceive, from its strong similarity to the circle, and the great variety of expression which it induces, it being an undoubted axiom in the arts, that there is no line whatever capable of producing so many agreeable and beautiful forms, as this remarkable serpentine line of beauty. If zig-zag or indented, or if simple horizontal or mere perpendicular forms were used in the display of objects, instead of this celebrated line of flexure, how disgusted should we be with the perpetual jar and offensive discord of squares, and right angles? But this pleasing serpentine form alone exhibits the graceful and the enchanting variety of nature. The swan is the most beautiful of all birds, because the swan exhibits in its form, the serpentine line, more than any other bird. The pleasurable sensations arising from the observation of this line of beauty, as it has been justly termed, are caused, I imagine, by the agreeableness of revolving forms, to the human retina. I shall not resort to any ingenious theories, and fanciful speculations, where a plain reason appears in view.

That there are some colors peculiarly agreeable, and others peculiarly disagreeable to the human sight, is a fact too obvious, to require any explanation of mine. And as such peculiarity forms a law of nature, as it arises from the organization of the ocular structure, it is at once accounted for, upon the principle of fitness.

With regard to the productions of thought and fancy, it is unnecessary for me to add much to what I have before said

respecting them. It is sufficient to observe that no poem, no oration, no idea, can be sanctioned by good taste, if it be opposed to right reasoning, because true taste must essentially be founded upon truth and the nature of things, and every object which is not grounded upon those general bases of excellence, must be false, and therefore in bad taste. So easy is the discovery of nature's laws! So few are the principles of human conduct!

I may here remark, that utility cannot always be a test of beauty, as in the instance of a high mountain. We admire such an object, not because it is useful, but because it is novel, grand, and interesting.

I am aware that it will be objected to the theory which I am attempting to support, that the same objects impart different degrees of pleasure to different individuals. But I submit with confidence, that the fact, true as it certainly is, is not a just and solid objection to my proposition, that there are certain principles of genuine taste, which exist notwithstanding the diversity of the opinions of men upon the subject. It appears to me absurd, to argue that such occasional difference proves a non-existence of any standard of taste; as absurd, in fact, as it would be to assume that various opinions and controversies upon ethical questions, are a proof that there is no rule of virtue, or no standard for morals. It might be as well argued thus:—men entertain different notions with regard to the principles and ingredients of virtue; therefore there is no general rule of virtue. It has been for a long time, a subject of dispute whether the shutter-telegraph is the best adapted to telegraphic communication. But it is now a well-ascertained fact, that the improved semaphore, or mast-telegraph, is the most serviceable. But would it therefore be rational to argue that there is no rule by which the question may be determined? Because scientific men have disputed, and because some of them even still entertain doubts as to the comparative merits of the different kinds of telegraph, can it therefore be inferred that there are no principles by which the matter may be set at rest, and the superior merit of the compound semaphore established? The variety of opinion with respect to taste, arises in a great measure from the peculiar occupations of men, and in proportion as such occupations tend to refine the imaginations, and expand the intellects of individuals, are those individuals likely to attain

a knowledge of what is truly beautiful. Thus a poet is highly susceptible of the charms of fancy. Thus is an architect delicately sensible of the existence, or the absence of proportion in a building. Thus a sculptor derives the most extreme pleasure from the sight of an exquisite statue, and thus does a painter experience an almost inconceivable pleasure in the observation of a picture clothed in all the vigorous beauties of glowing coloring, and chaste composition. The pleasing sensations produced by works of beauty, are seldom enjoyed to their full extent, by persons in the lower ranks of life, because their minds are not prepared with just notions of the pure and beautiful, nor are they actuated in the contemplation, by any of those interesting and impressive associations, which so powerfully induce true conceptions of taste, and which are rather known to those whose employments are more intellectual. Thus the charge of vulgar taste may be applied to a peasant, without subjecting him to blame, but such an accusation against an individual of refined education, would be regarded as a mark of serious obloquy. So great a distinction is there between those arts which are usually termed liberal, and those which are merely mechanical. There are different orders or styles of architecture, but it is not inconsistent with the theory for which I contend, that one person prefers the gothic to the doric, or that another prefers the composite to the corinthian. All those orders are perhaps in good taste. But it is tasteless to jumble them together in a confused mass, as they are strangely exhibited in the patched front of the mayor's chapel at Bristol. And it will be admitted that the different orders are separately adapted to particular objects of erection. The grand pyramids have been violently condemned by some, who have ventured to declare that they could not have been erected by men of tolerable, much less of good taste. But they appear to me to be the grandest efforts of monumental design—defying the blasts of ages, and enduring for generations after generations. The circumstance of Voltaire's denying the talents of Shakspeare is no proof that the latter was not gifted with poetic genius. Milton who was a century ago a fashionable poet, is now very properly out of fashion. But this difference of public opinion does not impeach the taste of either period. He is now admitted to be elevated in his language. And his extravagant fiction is the ground of the present general dislike.

to his poetical productions. Women of different nations are considered the most beautiful by the males of those nations. This is a happy dispensation of providence, but setting aside the prejudices of country, and of association, no one will as a simple matter of taste, maintain that woolly hair, thick lips, pug noses, and hottentot backs are the most accordant with beauty. I apprehend that the national peculiarities of taste form no argument against a general rule. Different nations maintain that their own ships sail the best. But shall we therefore conclude that there is no fixed and certain principle by which the respective merits of the different kinds and forms of vessels may be determined? If there be no standard—if there be no rule of judgment with regard to the beauty and fitness of things, then all must be equally good and fit. But yet there are beauties which are so familiar to all men, that their appreciation even through the respective and varying gradations of life, is almost precisely similar. Thus a peasant and a king are sensible, perhaps equally, of the captivating charms of a beautiful woman. Both would retreat from you with indignation, if you were to propose their matrimonial alliance with a woman whose visage excited in the mind of the observer, disagreeable emotions. Accidental circumstances—I mean circumstances entirely independent of the beauty or relative beauty of the object, are often permitted to sway in our appreciation of its real abstract power to impart pleasure to the observer. Thus a rejected lover either forgets or affects to disregard, perhaps even to deny the existence of those very charms of person, which but lately he contemplated with the intensest emotions of admiring regard. So powerful is the influence of association; so wide is the operation of prejudice. But yet will any one maintain that the beauties of her, who was once so much beloved, exist the less, because they have ceased to be with a particular individual, the object of admiration? Surely no one will entertain so extravagant and so unfounded a proposition. The affections of nature do not the less exist, because they are sometimes misdirected, or encumbered with the influence of potent prejudice. The common notions and opinions in matters of taste are partly founded upon the natural constitution of human nature, and partly on the associative connection between habit and the objects of vision and idea. True taste

is always perfectly rational and consistent. Bad taste, however fashionable, must be prejudiced and capricious.

That an extensive difference exists in the estimation of the several works of nature and art, in the minds of individuals, is certain. But such variety of opinion is, I imagine, by no means unaccountable. Sometimes it arises from a defect in the external organs of sense, sometimes from a want of experience or knowledge of the true principles of beauty, sometimes from inadvertency, and sometimes from the operation of associative prejudice. We can easily conceive the existence of those impediments in the way of attaining true taste, when we contemplate the nature of man, and when we consider the complicated combination of ideas, and the intense exercise of reflection, which are often essential to a solid and well-grounded judgment upon works of nature and art. Thus in deciding upon such productions, one man has not the physical capacity to receive the usual impressions, another man determines hastily and without adequate deliberation, a third has not enjoyed the necessary experience, a fourth has not sufficient application of mind to judge correctly, and a fifth, instead of searching for truth, labors to support a favorite principle, or to uphold a darling system. But, I ask, does this diversity, or rather this eccentricity of opinion, does this error of conception, justify the boundless assumption that there is no standard at all for taste? If so, upon what principle? Is not truth always the same? Is she less herself, because men from error, or from folly, or from injustice, trample upon her tenets? Because she is neglected, is she therefore non-existent? Is she inglorious in herself, or does her glory depend upon our belief or disbelief in her doctrines of excellence? Because she is despised, has she therefore lost her nature? Because we disregard her, is she therefore unworthy of our regard? Let us not, in reasoning on this subject, fall into such a ridiculous dilemma as this. We know the pleasures of truth, and we will not deny the purity of her principles. If it be necessary still further to enforce the absurdity of the doctrine of the non-existence of any rule of taste, I will suggest that the same pretence as that employed upon this occasion, might be directed against the principles and interests of virtue. A man might argue thus:—there is no standard of taste, because there is a great and prevailing diversity of opinion in matters of taste. *Ergo*: there is no standard of virtue, because

there exists a variety of doctrines with respect to the nature and qualities of virtue. Such pseudo-reasoning as this is contradictory to truth, and being absurd *in se*, self-evidently absurd, does not, I trust, require from me any further illustration of its fallacy.

It will be expected, perhaps, that I should adduce some instances in which men in general agree, in matters of taste. I shall mention a few illustrative cases, which to establish the argument, are equal to a thousand. Musical discord is never considered harmonious. No one would pronounce a woman with one eye or with one leg, to be perfectly beautiful. Every one must condemn the tasteless and inappropriate costume which painters adopted in the last century, before West introduced the correct system of representing individuals in their proper dresses. No person would contend that chairs placed irregularly in a room, (as is now the fashion in drawing-rooms,) is a neat and critically-tasteful mode of disposing of them. I never heard but of one individual who had his carriage-wheels painted of different colors, and he was a lunatic. The hoops in which females used to bedizen themselves, in the last century, are now almost universally condemned as graceless and absurd. Who will assert that a chimney-glass with differently formed sides, is accurately beautiful? What unprejudiced men—who but New Zealanders and Hottentots, and those savages who have national prejudices in favor of tattooing and suspending rings from their noses and ears, can admire those practices? Who prefers the form of a house that is not uniform, to one that is? Who will assert that the vulgar term ‘lollipop’ does not convey a ludicrous idea? And I conceive that very few persons would seriously maintain chimney-pots to be better placed when projecting at the sides of a house, than as they are usually set up. Such a mode of disposition would be unfit, opposed to convenience, and eye-offending. These examples will be considered, I hope, sufficient for my purpose.

According to that rule of taste for which I contend, the works of nature are beautiful, in proportion as they are calculated to inspire the mind with sentiments of pleasure; and they are sublime, in proportion as they fill the imagination with feelings of elevation. So with the productions of art, those are, according to my theory, justly esteemed the most beautiful, which are in the greatest accordance with truth and

rational delight, which the constitution of man is fitted to receive and to enjoy. And I well know that the principle upon which I account for a standard of taste, will not be considered the less valuable, because it is in the greatest degree conformable with the important interests of truth, philosophy, and happiness. And this principle accounts also for that prevalence of similitude of opinion in the public mind, which is well known to exist with regard to particular objects of sight and of idea—which enables the painter in his happy flights of genius, to present to our view the most perfect pictures of ideal thought. Far from being opposed to nature, my theory is intimately interwoven with it. Far from impeaching the wisdom of our physical or intellectual organisation, it is peculiarly adapted to it. Far from opposing the simplicity of true taste, it highly commends it to the admiring contemplation of men. Far from denying the universality of the power of judgment in matters of taste, it admits that all men, if they possessed the same conformations, were placed in similar circumstances, and had acquired equal energies, would adopt precisely one and the same conclusion. It is not an objection to my argument, that taste often requires caution, and deliberation. On the contrary, the fact powerfully tends to establish my proposition. Reason is the grand and glorious base on which I would build the temple of beauty. I know of no better foundation on which that temple can be reared.

It is for these reasons that I cannot agree with the fascinating Rousseau, in the declaration that there is no explanatory standard of taste.

Will any one deny that the letters A., G., F., E., D., on the treble of the piano-forte, produce, when played in succession, one after the other, a plaintive sound? Or will any one assert that the national harmony of *God save the king*, is of a dull or melancholy tune? Who will deny that the *address of Bruce* is an enrapturing lyric effusion?—Who is there that does not admire the lovely beauties of Raffaele—the majestic boldness of Angelo—the forcible expression of Roubiliac—the nervous eloquence of Cicero—the engaging melodies of Handel—or the lofty conceptions of Shakspeare? Who is there, whose breast is fired with no fervid glow of elevation, when he contemplates the enclouded summit of a Snowdon, the turbid majesty of a Ganges, the prismatic beauties of the rainbow, or the rich tints of the declining sun? Who does



not bow with adoration, before these splendid scenes? I answer that those views of nature form the delight of all men, and ages, and nations. They all concur in expressing their pleasure at those objects of grandeur. There are certain principles on this subject, in which all agree. Who is not pleased with what delights the senses? Is there then, I ask, no standard for taste? Is taste then a fine sounding word, without any accurate or intelligible meaning? The facts are before my readers—let them then judge for themselves. To detain them longer upon the subject, would be absurd. To conclude, therefore—that the present subject is important, and worthy of consideration, I most willingly admit. It is just taste which inspires us with the most delicate sensibilities of moral virtue—which serves to embellish the delightful visions of the poet's fancy—which leads us to form the most vivid conceptions of engaging beauty. It is fine taste which generates the melodious harmonies of musical composition—it is sound taste which gives birth to the fervid eloquence of the persuasive orator—and finally, it is genuine taste which alone can justify the censure of the critic, or the eulogy of the admirer.

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### 358.

THERE are many peculiar circumstances, which will morally justify a breach of promise of marriage, but which will not form matter of vindication before a jury.

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### 359.

POVERTY is too frequently considered a proof of want of respectability. But there are many worthy and many talented individuals, pining in unhappy misfortunes, partly arising from family circumstances, partly from the contingencies of life, and partly from their intellectual powers not being sufficiently appreciated by the world, or by those with whom they are connected.

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### 360.

IT is but candid, and just to Dr. Styles, on whose sermon I have ventured to comment, (see page 50 of this work,) to admit that I have had no further motive or view in my remarks, than to animadvert upon the sermon as the public work of a public writer. Of his private character I personally

know nothing. But I may be permitted to regret that he has so misapplied (as I conceive,) his ministerial office. Of this however the public must judge, by the sermon itself. The productions of writers, in many instances, furnish any thing but an index to their moral character. Authors are frequently very different men from what the nature of their productions would lead us to believe. A most valued relative of mine is the most cutting satirist, and the most bitter ciceronian whom I know, as well at the bar, as in the senate, and at the press ; but the many pleasing hours of social intercourse which I have passed with him in study and recreation, well convince me, that in private life, and in cases in which his intellectual fire and declamatory energies are not called forth, he is one of the mildest and quietest men in the world—amiable and gentle as man should be. Byron somewhere observes that authors are always just the reverse of what their works would lead readers to believe. If this be true, (but I conceive it to be rather too bold an assertion,) the best possible defence of Dr. Styles's private character will have originated with him whom the doctor has so vehemently or rather so violently reprobated. If in proportion as the doctor is censorious and incautious in his public works, he is gentle and prudent in private life, then I confess that he must be a most worthy man. If the excellence of his moral character be in the ratio of his intemperance as a writer, then indeed his private conduct and feelings must be a fine pattern for the imitation of men. I have been thus diffuse in these remarks, from an anxious fear of a misapprehension of my real meaning. Of Dr. Styles, I know nothing, excepting that with which his "sermon" acquaints me. And I must be, and I am sure shall be excused for having warmly (but I hope fairly,) expressed my respect for that solemn delicacy, to which the memory of him who is removed from this scene of activity, is entitled. Why should we profane the mysteries of the tomb? Why should we disturb the slumbers of the dead?

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### 361.

IT is a sound objection to a law, that it is inoperative—that it is every day evaded—that it does not accomplish that which it professes to have in view—in short, that it does not attain its end. For in that case, what is it's use?

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## 362.

I THINK that all will admit, that if it be true, as I believe it is, that the laws restraining the taking of interest at a higher rate than five per cent, are inefficient, those laws should be repealed. And the inefficiency of such laws is not doubted by legal practitioners. It has been remarked that the principal sum is in annuity cases, never secured. But this is an erroneous statement. It not infrequently occurs that the annuitant insures the life of the grantor, at the expence of the latter, adding the annual payment of premium to the annuity. In such a case, the principal sum is secured to the lender upon the death of the borrower, although the existing laws will not permit the securing of the principal to appear upon the face of the annuity. Besides, the interest which the borrower has to redeem the annuity, renders it the more probable that he will do so. According therefore to the doctrine of probability, the borrower will redeem the annuity so soon as it is in his power to do so.

Independently of this, I venture to observe that there is no substantial reason why money as well as money's worth should not be made the source of profit.

## 363.

ATTORNIES are thus circumstanced: if they neglect the interests of their clients, they are legally responsible, and incur blame for their conduct. If they protect those interests, with the proper and necessary caution, they are very frequently reproached by the other parties concerned, for pretended professional technicality, and for fastidiously raising objections, and giving unnecessary trouble.

## 364.

ONE good act is more eloquent than a hundred professions.

## 365.

DEBATING societies, if properly regulated, are extremely beneficial to the community, as the organs of intellectual information. They not only cause men to consider subjects of importance, and to compare and decide upon the

contending arguments with regard to them, but also enable them to address public meetings, whether large or small, in a manner inviting rather than repelling attention.

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### 366.

IF it were possible to establish a society for the promotion of universal benevolence, such an institution would be highly desirable. I mean of course benevolence exercised impartially, and without regard to sect, color of flesh, country, state of life, or opinions—a benevolence totally independent of all parties, and having in view only the relief of misfortune, and the assistance of those who have a real claim on our commiseration—a benevolence beginning and ending with the gratification of the feelings of sympathetic pity—a kindred and noble benevolence wide as the world—bounded only by the limits of earth—free from jaundiced predilections—viewing all men as brothers—hailing with delight, I had almost said with rapturous joy, the general improvement of the human race—contemplating this orb of creation as an arena for the exercise of disinterested, noble, and enlarged beneficence—a benevolence warmly opposed to, and actively opposing persecution, as well political as religious—protecting every man from the horrid mischiefs of mental and private tyranny—subduing with an herculean power, the disgusting hydra of that species of injustice, which spitefully inflicts vengeance under the cloak of regard for self-claimed infallibility—in fine, an uncontracted, an uncompromising, and a free principle of virtuous charity towards every fellow-creature. But my enthusiasm for universal truth, and my zeal for tolerative excellence must not conduct me beyond the bounds of practical reflection. It is but candid to acknowledge that the minds of men are so constituted—and that their contending interests and opinions are such, that the existence of a society of the kind which I have, I fear very feebly, endeavored to describe, is an event at present as improbable as it is desirable.

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### 367.

A MOTIVE only is necessary to induce perseverance. The individual who has an object distinctly in view, will be sure to persevere in the attempt to attain it. It is only when we have no decided object of pursuit, that we

languish in indecision, and our stream of life pines away in dull, heartless, and unprofitable lassitude.

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### 368.

EVERY persecuted man has a strong claim to our commiseration and assistance. There is not one of us so high, as to be free from the attack of persecution, and there are few of us so strong, that we are able effectually and victoriously to resist its violent and artful efforts.

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### 369.

I KNOW that I shall be considered paradoxical for maintaining that the almost universally received notion of luck at cards is contrary to the nature of things. But no reason can possibly be assigned, why one person should continually have a greater succession of trumps or aces, than another, in cases of fair play. Chances must and will fluctuate. And it is too great a tax on our credulity, to believe in a system which has no foundation in reason, and which is the mere frolic of intellect.

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### 370.

NOVELTY, however absurd, is sure to attract. In fact, the greater the absurdity, the greater is the attractive influence. A public preacher of the name of Irving has lately by a quaint style of preaching, drawn crowds to the Caledonian chapel, and he has been, by some enthusiasts, applauded to the very echo of the echo, as an almost superhuman disciple of eloquence and divinity. Those only, therefore who have heard him preach, (and but few perhaps even of them,) will believe me when I observe that his doctrines are opposed to pure benevolence—that his matter is forced, furious, intolerant, affected, and often totally unintelligible—and that his manner is inappropriate, and any thing but oratorical.

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### 371.

LAWYERS, even when extremely honest, will be always abused, because their common-law proceedings render them disagreeable to many, and therefore naturally excite their prejudices.

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## 372.

WE who differ from our ownelves in opinion, at different periods, should scarcely be affronted at the variance with our present opinions, which our friends or acquaintances entertain.

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## 373.

THERE is no state of the human mind more fatal and unhappy, than that of despondency. It is opposed to honorable and useful exertion—it is self-degraded and self-degrading—it broods in miserable dulness amongst sunbeams of brightness—it is blind in a world of light—it is deaf to the thunders of truth—it cannot breath in a universe of atmospheric air—it is motionless, although possessing all muscular energy—it is sullen amidst all that can vivify the fancy—it is miserable amidst all that can enliven and gratify the soul.

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## 374.

MEN in love sacrifice frequently every principle of prudence to the attainment of the object of their desire. They are therefore disqualified from protecting their own interests. It is wise then for them to consult some able and disinterested friend, on such occasions, if any doubts be raised in their minds upon the subject.

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## 375.

THE historical novels lately published, I am so presumptuous as to think, have not the useful tendency so generally ascribed to them. They distort facts, for the purpose of ingenious and inviting embellishment, and they therefore distract and confound the attention of the young reader, in the consideration and recollection of historical subjects.

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## 376.

SHYNESS is a most unfortunate quality for a young woman to possess. Every thing which tends to repel, and to excite disagreeable impressions in the minds of observers, must be injurious to the happiness of females, especially of those who are unmarried, and who are naturally anxious to participate in the happiness of the married state.

Who will take the trouble to encounter the continued and continuing bashfulness of a squeamish prude?

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## 377.

ONE cannot avoid repining at the painful influence of superstition on the minds of some men, great almost on every other subject. Many justly celebrated ancients regarded "fate" as the constant terror of their lives. Even Seneca, Cicero, and Chrysippus seriously considered it to be the terrible and universal enemy of mankind.

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## 378.

WISE men never despise useful forms. Many a judge would have but little appearance of gravity, were it not for his awe-inspiring robes. Many a barrister would appear insignificant, but for the imposing air of his gown and wig. And I conceive that much good and no harm would arise from the attornies appearing in court in the gowns which they are entitled to wear. The practice would dignify them the more, at the least in their own opinion, and would therefore render them more susceptible of fine professional feeling, and would induce them to be more cautious in preserving their reputation, and more determined to commit no act which would forfeit their right to wear the attorney's robe. Those who are aware of the influences of forms and modes on men, will not dispute my proposition. No one will deny, that a military man is much more cautious of his conduct, whilst wearing his regimentals, than after he has thrown them aside, and mixed in society, as one of the common crowd. And I know not why the attornies in England should not appear in court in their robes, as well as the english proctors, (who are in fact the civil law attornies,) and the Scotch writers to the signet, whom his present majesty has most judiciously required to appear in court, robed. The proposed regulation, which can only be carried into effect, either by the general consent of the attornies, or by a proclamation of his majesty, is one which would, I have no doubt, benefit the public, and confer an additional imposing appearance on our courts of justice, and would not subject the public to the slightest expence. Why therefore should not the regulation be immediately adopted?

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## 379.

**MEN** are often greatly embarrassed with fear, in the expression of their opinions in the presence of persons of talent, lest they should be caught in their own traps of ignorance, and have their paucity of knowledge exposed to the observation or ridicule of others. And there are a certain confidence and bold expression of feeling, observable in highly-intellectual men of talent, which are occasionally rather too apt to put to blush the dogmas and silliness of empty-headed ignorance. But as every man possessing the intellectual faculties, has the full means of acquiring knowledge, no one subjects himself undeservedly to the reproaches and intimidation of intelligent men.

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## 380.

**A LITTLE** submission to temporary inconveniences, often produces great and most agreeable results. Who will voluntarily hesitate to prefer much enjoyment to slight and momentary gratification? Shall we consider ourselves as the creatures of a moment, or as durative beings?—as insects, or as men?

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## 381.

**AN** extreme spirit of speculation is prejudicial to the interests of a country, by diverting the attention of its subjects from the exercise of industry, and by inducing many of them to place too much reliance for support upon the trickery and fluctuation of public concerns.

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## 382.

**DISPUTES** between counsel should not be tolerated in a court of justice, because they tend to distract the attention, and direct it from the matter judicially in dispute, and convert a court of justice into an arena of vindictive quarrel, and angry expression of feeling. Surely counsel pleading in a solemn affair of justice, should have too high a regard for their offices—their clients—their country—and the judge, not willingly to sacrifice private feeling to public duty.

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## 383.

**PUBLIC** buildings at the corners of streets have an insignificant appearance, and therefore are not compatible with good taste. Placed in such situations, they lose that imposing air which they ought to, and otherwise would possess. The council-house and the philosophical institution at Bristol are illustrations of the fact.

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## 384.

‘**THE** man of the world’ is a term in it’s strict interpretation, by no means complimentary to the person to whom it is applied. It implies a selfish, unphilosophical, and wholly ungenerous course of conduct, and the only recommendations which it possesses, are hypocrisy, meanness, pride, and artifice.

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## 385.

**IT** is a matter of doubt whether fairs in general really benefit the community. For although articles of merchandise are sometimes sold nominally cheap, at such places, yet they are really dear. And as the purchaser and vendor are generally unknown to each other, frauds are often detected, when to obtain a remedy or to inflict a punishment for them, is extremely difficult.

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## 386.

**GOOD** matter is by far more essential to an orator than good manner. The one will produce merely momentary impressions, but the other will act upon the mind with lasting effect. The sensible and the judicious will not allow their judgments to be misled by their feelings. It is only on certain uncommon occasions, that impetuous declamation can have the force of persuasion. And even on those occasions, I doubt whether the coolness of deliberation might not be applied with effect and discretion, even to the turbulent multitude.

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## 387.

**THOSE** who have no fixed rule of judgment, for the guidance of their actions and opinions, cannot be happy

in themselves, nor can they be useful to others. They are sure to fall frequently into those quagmires and morasses, which the world abounds with, and from which they must apply to others to extricate them, not being able of themselves.

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## 388.

IT is disagreeable to be in the society of those whom you are obliged to force to speak. I refer to those who deign not to express their feelings and sentiments of themselves, and without being drawn out into conversation. It is too severe a tax upon the good nature of others, to expect that they will always commence a subject of conversation, for your convenience, and to suit those habits of prudish shyness, or sullen reserve, which you are pleased to put on.

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## 389.

I AM inclined to think that mankind would be more social, and consequently more happy, if the simplicity of repast which distinguishes the lower classes, were more imitated than it is, in the middling classes of society. The trouble and expence of an evening-entertainment render invitations less frequent than they would be, were homely but convenient sandwiches permitted to be introduced, without imputations of meanness, or charges of want of hospitality.

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## 390.

IT is difficult to distinguish between distant and conjectural sounds. So it is also difficult to separate the occasional vagaries of conjecture and supposed recollection, from the efforts and accomplishments of reason.

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## 391.

IF a literary work be rational and useful, it matters not to the public what are the motives which operate on the mind of the author. With those motives perhaps, the public has nothing to do, unless indeed the composition be one which has evidently in view the uncharitable gratification of malicious feeling.

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## 392.

**EXTREME** surprise produces fear. The sight of extraordinary novelties, instead of pleasing, alarms the minds of those unprepared for their observance. Thus the minds of children and of those unaccustomed to reading and observation, are easily impressed with notions of fear. I have known the sight of Saint Paul's cathedral to terrify a rustic, and the antics (most laughable to me,) of a fair-jumper to frighten a child.

## 393.

**THE** warmth of sincerity, and the unreservedness of candor, are sometimes mistaken by the unobserving, for self-conceit.

## 394.

**ALL** pleasures not contrary to the laws of nature, may be made the instruments and the promoters of virtue.

## 395.

**NO** solid friendship can exist without the observance of civil curtesy. If that useful and protecting pale be once broken down, the most ill-natured jokes, and the most distressing liberties of conduct will supply the place of rational communication, and social feeling.

## 396.

**IT** is not surprising, when we consider the peculiarly cold tenets of a certain doctrine, that the disciples of a celebrated theologian, the founder of that doctrine, are generally such bitter and unpleasant companions. Every idea which derogates from the divine beneficence, must lessen not only the happiness, but the benevolence of the man who entertains such idea. And is not that creed a horridly repulsive one, which openly ascribes to the deity, an unjust, arbitrary, and capricious dispensation of final happiness, and which represents him as tyrannically consigning an immense majority of his own creatures to eternal wretchedness? That such disciples should be frequently disagreeable men, is far from unaccountable. It is natural for men to imitate the character of

the deity whom they worship. Such is the conclusion to which the history of religions leads us.

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397.

IT is inexpressibly painful to contemplate the moral degradation into which great men have fallen, through the influence of women. Even Nelson, with all his bravery and love of country, fell under the influence of an insinuating but contaminating syren's charms. Antony was seduced by Cleopatra: Nelson was subdued by lady Anne Hamilton. Brenton in his naval history—a work which, so far as I can judge, was dictated by candor and impartiality, and which was, previously to publication, submitted to the board of admiralty, very feelingly relates the disgusting and heart-repelling incident of the execution of count Caraccioli, an aged neopolitan nobleman, who was, as he states, by the orders of Nelson, tried at ten o'clock, found guilty at noon, and was executed at five o'clock—for what crime or alleged crime he suffered, scarcely appears, unless it was for firm, manly, and decisive conduct, and for not concealing the truth from the king of Naples. Caraccioli was not allowed counsel, nor time to collect witnesses in his defence. His judges were his avowed enemies. The president of those judges was count Thurn, the bitterest of his foes. The accused applied to lord Nelson—an Englishman and a sailor, for a new and fair trial. That demand was peremptorily refused. He begged that the bullet, instead of the gallows, should be the instrument of his death. But that last request was denied. Lady Anne Hamilton sailed with lord Nelson, round the vessel, to witness the corpse hanging at the yard-arm. Oh, how aggravating to humanity, is this horrid recital! It outrages nature so abominably, that I could not have believed the statement, had it not proceeded from the pen of a naval captain, and a writer of credit. Until it is contradicted, therefore, I am bound to believe it. This melancholy fact, with many others recorded, should induce us to beware in submitting to the fearful influence of artful women.

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398.

IT is a general, but false principle now applied to songs, that as they become the more common, they are less

good. But why should not the vulgar, as well as the polite, enjoy the pleasures of rational harmony? And how does the general diffusion of an acknowledged good thing, diminish it's value?

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399.

TAILORS are useful to society. It is only when they affect a laughable consequence, and assume airs of fine gentlemen, that they deserve the ridicule of mankind.

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400.

OF all the ancient gothic structures in this kingdom, the chapel of King's College, Cambridge, is one of the most splendid. The *tout-ensemble*, as well internal as external, of this magnificent specimen of genuine gothic architecture, strikes the beholder with astonishment and veneration;—astonishment at the immense labor which must have been required to complete the stupendous pile—and veneration for the ancient hands which reared this towering edifice of imposing grandeur. The front faces the lawn of King's College, which is bounded by the smooth margin of the interesting river Cam. A very large window occupies a great part of the front of this spacious edifice. The ornamental workmanship exhibited in the external part has great richness, and is in a very perfect state of preservation. The porch at the side entrance is a rich specimen of gothic taste. On each side of the front next the lawn, is a high pinnacle or narrow turret, ornamented with the rose and portcullis, surmounted with the royal crown. Immediately over the front porch are carved, in stone, the former arms of England, *i. e. d.* the shield bearing the fleurs de lis, and three lions passant, properly quartered, and supported on the right by a dragon, and on the left by a greyhound. On each side of the arms, is a rose surmounted with a crown. The interior of the chapel is deserving of peculiar remark, as it exhibits a *chef d'œuvre* of gothic architectural art. It is in height 78 feet, in length 291, and in width 45 feet, being a single room unsupported by pillars. The walls are enriched with sculptured decorations, not of plaister, but cut from the solid stone, and are in good perfection. The rose and crown are within, the favorite subjects of decorative embellishment. The ground

is paved with black and white marble, in the usual escutcheon form, and the extent of the pavement produces in perspective an interesting effect. There are on each side twelve large windows, all being curiously composed of mosaic colored glass, in the ancient style of glass-painting, representing a complete history of the principal events recorded in the old and new testaments, from the creation of Adam to the ascension of Christ. The colors are in general rich and perfect, but of course gaudy; the composition is not devoid of merit, but it may be needless to observe that the windows are only to be admired as valuable and extensive specimens of ancient art, and will not vie with the beauty and regularity of more modern productions. Considering the difficulty with which our ancestors had to contend, we may reasonably be surprised at their skill in producing such comparatively splendid compositions, when their delineation on glass was confined within the narrow trammels of mosaic poverty. The windows of this chapel must rank very high amongst the most excellent ancient glass works. The wood carving, executed in the reign of Henry the eighth, is cleverly wrought; in some places appear cut the cyphers 'H. A.' for Henry and Anne.

But the very curious roof must be considered as the most astonishing part of this chapel. It is formed of solid stone, and is entirely supported by the side butments of the building, and it's strength is dependent upon the key-stones, each being of the weight of one ton. Upon ascending a very light revolving staircase, I found myself in a spacious room, and walked over the roof of the ceiling which I had lately admired for its beauty and solidity of construction; that is to say, I traversed the summit of those huge massive stones which form the ceiling of the chapel below. The reader may imagine the sublimity which pervaded my mind at the first contemplation of the scene around and below me, being present in a room 291 feet long, 40 feet wide, and more than 85 feet above the ground, and walking over stones, some of which weigh two or three tons; with a light sufficient to guide the track, and yet not enough to detract from the sublimity of the scene, I could not but feel inspired with sentiments of grandeur and astonishment. The stones forming the floor of this attic hall are not even, but slope in regular divisions on each side. It is a matter of astonishment and profound inquiry how our forefathers raised such

heavy stones and disposed them in their present condition, forming a solid stone roof of such an extensive edifice, and almost defying the ravages of time and the ruin of decay. Above my head, I found a roof comparatively of modern date, supported by stout rafters of fine oak. On each side of this grand attic, is a narrow gallery, extending without interruption along the whole length of the building, and which forcibly reminded me of the long galleries of antiquity. In the gallery are several doors leading to the great dark room. From the upper roof is a most extensive view of Cambridge and its vicinity. Any one who desires to be inspired with sentiments of the sublime, should visit this wonderful work of art, which appears the most prominent feature on the London road, and combines very great strength with beauty of construction. The great room over the ceiling is said to be unequalled in England. It would be a curiously interesting subject of calculation, to compute the entire weight of this great building. There is a fine organ in the centre of the chapel, the rich tones of which have a powerful effect upon the mind, in exciting sentiments of religious fervor and sacred awe.

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#### 401.

### THE SAXONS, THE DANES, & THE NORMANS.

I PROPOSE to consider in the present essay, the beneficial influence of the Saxons on the state of Britain, and to show that this country was more indebted to them for improvement, than to the Danes, or the Normans.

To every patriot, the history of his country is peculiarly interesting. He consults it's records not with the unprofitable eye of insipid curiosity, but with the vigilant enquiry of a reflecting mind, determined to improve by the knowledge and observation of powerful, and inviting examples. Not only is he prompted to admire the heroic deeds of yore, but he is also stimulated to emulate them. Not only is he disgusted with the baseness of the tyrant, and with the servility of the slave, but he is also led to guard against the one, and to avoid the other. Thus does the admirable and useful study of history tend to ennoble his pursuits, and to fortify his judgment.

There are five striking periods or eras, which attract and fix

the attention of the student of ancient English history :—the time of the Druids—the irruption of the Romans—the entrance of the Saxons—the invasion of the Danes—and the conquest (as it is improperly but commonly termed,) of the Normans.

I shall now consider the comparative general benefits arising from the Saxon—the Danish—and the Norman governments. For this purpose, it is necessary to take a slight retrospective glance at the state of Britain, before the Saxons were connected with this country. Towards the close of the 400th century, upon the death of the emperor Theodosius, the Roman power had become so enfeebled, that the martial succour which Britain received from Rome, in the presence of her legions, was withdrawn, for the better protection of the imperial empire, against those wild and fierce barbarians from Germany and the north of Europe, whose ferocity and restlessness were alike ungovernable, and whose brutal attacks of blood were characterised with the fell horrors of merciless and promiscuous carnage. The departure of the Roman forces from this country, was an event pregnant with the most direful calamities. The Britons were left subject to the disadvantages of effeminate luxury, and without the means of counteracting the oppressive ravages of their Caledonian neighbours, who entered the island, entailing upon the invaded, the concomitant mischiefs of murder, pillage, and devastation. In this wretched dilemma, the Britons, in terms of pathetic misery, entreated the assistance of Honorius, the Roman emperor. The request however, was from necessity, denied, Rome herself being in imminent danger from the formidable incursions of Alaric, the chief of the Goths. The answer returned by the successor of the Cæsars was, that the Britons must rise in mass, and defend themselves bravely against the opponents of their freedom. But the Britons, instead of uniting, became daily more divided, and the unhappy result was a general dissention, at a critical time, when unanimity was paramoumtly desirable. They triumphantly appointed a king, or a chief, to preside over them, one day, and furiously displaced him on the next. This day they applaud him as a deity, tomorrow they despise him as a traitor. Whilst the Britons were involved in this painful predicament, they were twice successively assisted by the emperor Valentinian the third, with the reinforcement of a legion, which for the time, succeeded in expelling the cruel Scots. All further co-opera-



tion was however hopeless. The splendid fabric of Roman power was on the very eve of annihilation, and the unpolished barbarian Adolæus was placed upon the ivory throne on which Augustus had been seated. The Caledonians, aided by the Picts, still continuing their unjust and dreadful ravages, the Britons found themselves involved in a most distressing emergency. They had not the courage; or else they were destitute of the power, to avoid, by means of their internal resources, that extermination which appeared to them, under the circumstances, to be inevitable. They were thrown into a most anxious state of despondency and alarm. The British king, Vortigern, proposed an embassy to the Saxons, a nation whose territory extended from the mouth of the Rhine to the province of Jutland, imploring their protection and inviting their presence. The proposition was approved by the people, and ambassadors were accordingly empowered and deputed for the purpose. Whether the Britons were politically justified in soliciting the assistance of a foreign nation, instead of relying upon their own exertions, is a question of doubt, but it is scarcely connected with the present inquiry. The Saxon people, whose aid the Britons sought, were courageous, enterprising, and fond of liberty, but these qualities were tainted with barbaric ignorance. Their political institutions were of a peculiarly popular nature, and their minds, although but little cultivated, did not appear at first to be wholly destitute of that sympathy for misfortune, which is always the noble concomitant of genuine greatness. They accepted the invitation of the Britons, and succeeded in triumphantly repelling the ravaging incursions of the Scots and Picts, whom they easily made a prey to their well-disciplined courage. But the Saxons, after they had defeated the oppressors of Britain, oppressed it in return, themselves. Sacrificing justice to perfidy, and charmed with the beauties and productiveness of the English soil, they ungenerously waved in the cause of treachery, the very banners of brightness which had been unfurled in the defence of liberty. After several battles, the Saxons succeeded in subduing the inhabitants of Britain, and formed a heptarchy or division of seven-kingdoms, governed by separate Saxon kings. By this time, the British people had become involved in a sable cloud of the most gloomy ignorance. The illumination of science scarcely glimmered in the scene of blood.

The horrid desolations of war had produced an almost egyptian ignorance. Ferocity prevailed over civilization. The Britons necessarily lost with their liberty, that learning which they had acquired from the Romans. In justice however to the Saxons, it must be admitted, that although they were determined to conquer the Britons, they were not wholly disposed to enslave them. They were not disposed to exterminate a people whom they found to be disposed to bravery and industry. They admitted the Britons to a full and complete participation in the equal, and in many respects, admirable laws and political institutions of themselves. Ethelbert, Ceolwulph, and Ina were remarkable for the dignity and wisdom with which they supported their power, and conciliated the affections of the people in general. The Britons were much indebted to the brave but peaceful Ina, for the improvements which he made in their judicial proceedings. But the unhappy civil discord which existed during the furious violence of the civil war, opposed in the greatest degree, the advance of civilization and refinement. Literature was scarcely studied, but in the monastic cloisters of theological seclusion. Science could not flourish in the field of war. Nor could even the sublime influence of the christian religion dispel the mystic darkness of superstitious frenzy. Bigotry, error, and fanaticism reigned in the full climax of their mischievous horrors. Religion existed only as an instrument of gloomy terror, or as an engine of monkish fraud. Christianity, instead of being employed in the sacred cause of benevolence and moral justice, was basely perverted as a convenient pretence for the most abominable inventions of fertile priestcraft. Religion instead of cheering the minds of men, filled them with the most gloomy notions of absurdity. But the Saxons introduced civil and judicial regulations of benefit and importance, many of which exist, under various modifications, at the present day, and form in many instances the bases of our present public institutions. And although the temporary struggle between British independence, and Saxon mastery was painful at the time of its protracted evils, yet the Britons eventually derived rather an accession of happiness, than a consequence of evil, from the introduction of the Saxons. And when the irradiating brilliancy of literature began to reillumine these regions, which had been for a time enclouded in the most miserable darkness, prejudice fell at the

shrine of reason, and the genius of our ancestors at length  
 arose, if not in majestic grandeur, at least in potent honor.  
 The ugly cloud of mental obscurity vanished before the  
 galaxy of truth. Amidst the names of those men who shone  
 in glorious splendor, amidst surrounding darkness, the illus-  
 trious Bede was a luminary preeminent. To him, are we in-  
 debted greatly for interesting and useful explorations into the  
 recesses of antiquity, and for much historical research. He  
 in fact contributed more than any of his contemporaries to the  
 interests of literature, and rational investigation. Nor must  
 I omit, for the honor of science, to remind my readers of  
 Theodore of Tarsus, who flourished here in the seven hun-  
 dredth century, and advanced to a very elevated station, the  
 learning and mental attainments of the Britons. He grap-  
 pled with the ignoble stupidity of ignorance, and forced Bar-  
 barity out of her strong holds. Menevensis, the historian,  
 also deserves mention. But I must particularly refer  
 to the political improvements introduced by the Saxons into  
 this country. I will proceed to enumerate the greater part  
 of them, in detail. The first grand alteration was the form-  
 ation of a national parliament, without whose consent and  
 approbation, no law could be made to be binding upon the  
 realm. Such parliament originally existed in the Saxon  
 form of the wittena-gemote or assembly of wise men, other-  
 wise termed by some of the ancient writers:—" *populi con-*  
*ventus*," and "*concilium commune*,"—an institution which  
 as far as my antiquarian researches reach, I conceive to  
 have been almost peculiar to the Germanic tribes, or northern  
 European countries. I think that this appointment of a  
 British parliament or representative-council of the nation at  
 large, was one of the greatest political advantage. Such a  
 parliament in its purity, must be far preferable to the noisy  
 din of those promiscuous popular assemblies, which were the  
 arenas of public discussions and determinations, previously  
 to the arrival of the Saxons. I imagine that there can be no  
 just reason to award the preference to the vociferous meetings  
 of the ancient British multitudes. In a crowd of men of  
 various passions, prejudices, opinions, and views, the interests  
 of truth, and the purposes of justice are too often sacrificed  
 to the designs of party, the views of a cabal, or the intrigues  
 of faction. It is in the power of a demagogue, to bewilder  
 where he cannot convince, and to confound where he cannot

persuade. It is more facile to raise the tumultuous storm of passionate prejudice, than to still its violence, when raised. A word of terror may prove more convincing to the furious enthusiast, than all the mild persuasions of unerring truth. His soul is like the bow, bent to shoot its arrow at the victim, and that arrow it will discharge, even although self-destruction be the consequence. If there be the inclination, at least there is neither the time nor the opportunity to weigh with prudence, the measures of state-direction, in a mixed and numerous throng. A well-selected deliberative assembly is far superior. There every matter may be ascertained with truth—every secret may be probed to its extremity—every proposition may be examined with caution—every circumstance may be explained with accuracy—and every plan may be digested, and matured with perfect prudence. Error indeed may in a degree exist there, because she attends all human institutions, however comparatively perfect, but it is a sufficient answer to the sophistical objection, to show that she is far less prevalent at a select and solemn meeting of well-educated men, than at an uncontrolled assembly of untutored plebians, who however well-disposed in their hearts, are liable to the dangerous influence of hasty and immature decision, and too often forget that the measures which they determine in a moment, may affect the interests of after ages. These are the reasons, which induce me to prefer and to admire the Saxon institution of parliaments. I have a strong affection for the people, and a respect for popular opinion with all its faults, but I must not sacrifice the cause of public safety and general policy, to the noise of faction, or to the caprice of party. The grand constitutional fabric of parliaments has survived the political storms of accumulated centuries, and if I may judge of the future by the experience of the past, it is likely to withstand the shocks of time and the desolation of ages. The second political improvement for which our ancestors were indebted to the Saxons, was the wise, humane, and salutary mitigation of criminal punishment. The laws of the Saxons were not recorded in human blood. The dictates of humanity, were in the true spirit of sound legislation, considered by the Saxons, as the true basis of retributive justice. The fear of captivity was held *in terrorem* over the heads of public offenders. The axe of the executioner was not uplifted in the cause of Draconic cruelty. And yet the

terror of the punishment rigidly and actually inflicted, awed into moral compliance, the individuals disposed to acts of criminal delinquency. The commutation or rather the substitution of the prison for the scaffold, was as honorable to the feelings, as it was beneficial to the policy of the Saxons. Thirdly, the Saxon laws, with equal wisdom, and attachment to truth, discouraged the punishment of the innocent descendants of traitors, for those offences of their ancestors, in which they had no participation, and for which, therefore, it was unjust that they should suffer. The subsequent unjust, and barbarous practice of vengeance upon the unoffending posterity of treasonable delinquents, was a gross violation of equity, introduced by Norman innovation. Fourthly, may be mentioned the introduction of that original law of feudal service, which in its primitive state of purity was equitable, and consistent, unclogged as it then was, with the oppressive exactions, and degrading principles of the Norman mode of feudal tenure. Under the Saxon system of fiefs, every man was bound to contribute towards the levying of military forces for the defence of his country, in proportion to his means, and quality, but yet the persons performing such services were neither regarded as slaves, nor treated as bondsmen—the system of Saxon tenure was one of obligation, but not of debasement; it was untainted with oppression; it was a plan of mutual public support, and perfectly consistent with the just principles of legitimate freedom. It was the groundwork of our present national militia. In the fifth place, let it be to the honor of the Saxons, remembered, that county-courts for the more speedy and effectual administration of justice, were established by them, in various parts of the kingdom, causes of difficulty and importance having been still reserved for decision at the *curia regis*, before the king in person. Sixthly, we must give credit to the Saxons, for the appointment of that hereditary succession to the royal dignity, which now prevails, although in a stricter sense than under the regulations of the Saxons. Seventhly, I must invite attention to the popular appointment and election of those subordinate offices of the public peace, whose officers now exist, under certain modifications. I allude to the establishment of shire-reeves, port-reeves, coroners, and tything men—officers, it must be admitted, whose conservation and execution of public rights have

proved exceedingly conducive to the support of the general interests of the nation. The temporary abolishment of the favor shown to primogeniture, will be regarded by some as being of a questionable nature, with respect to it's advantages or disadvantages, but I am rather inclined to think the abolition, so long as it existed, to have been beneficial than detrimental to the community at large. The law of nature does not sanction an institution at variance with the principles of reason and justice. Why should riches attend the eldest member of a family, and poverty be entailed upon its younger members? Such a custom is singularly unjust, and unreasonable—it is unauthorised by the dictates of correct judgment—it is hostile to the sound exercise of moral and political equity—it is destructive of domestic comfort, and consequently subversive of the peace and prosperity of society. It wages war with truth—it forms no alliance with reason. The custom of beggaring the junior branches of a family, in order to enrich the accidental superior with the odious spoils of injustice, cannot be sanctioned by the salutary precepts of humanity, which rather inculcate the propriety of assisting the more infant and therefore the more helpless members of a family, than him whose maturer age the better qualifies him for assiduous exertion and personal industry. In the ninth place, I would request attention to the Saxon institution of trial by jury. The ordeal trial was resorted to by the Saxons only in cases in which there were no witnesses who could prove the facts. I am well aware that even in the early druidical ages, judicial decrees passed in England by public vote, but I submit that the appointment of trials by jury was a far more convenient and equally equitable mode of legal inquest. And so far as my antiquarian inquiries extend, I undertake that the *duodecim virale judicium* was not consummated until the time of the entrance of the Saxons into this country. That admirable institution was in fact peculiar to the numerous tribes descended from the northern or Germanic inhabitants of Europe. It has proved, indeed, the safeguard of British liberty—it is truly the best bulwark of our freedom. It forms a glorious monument of Saxon glory. It has survived the earthquakes of political innovation, and exists, a stupendous proof of the value of well-regulated popular institutions. It is an honor to our ancestors—an ornament of Britain—and to us, an engine of the most extensive political usefulness. Does any institution of Danish or Norman origin

equal it, in beneficial results? Let the advocates for the superiority of the Danes or the Normans, adduce such an institution if they can. In concluding the catalogue of Saxon institutions, I must not omit to notice the confirmation of that popular election of magistrates, and publicity of courts of justice, which existed before the introduction of the Saxons, and were subsequently ratified by their analogous laws and customs. Such, was the brilliant and illuminating splendor of Saxon improvement! Such, was the correcting influence of a northern sun! Will any man who loves his country, deny that these alterations were blessings of the most inviting and useful nature? When the dissensions of war were quelled by the rational prospects of harmony, the Britons immediately discovered that apparent evil is a mean of good. That conquest, which they had, in the laudable spirit of patriotic independence, repined at, as the fearful origin of anticipated servitude, proved in it's result, a most glorious event for Britain. It produced, unquestionably, temporary calamities, but it was attended with inestimable advantages—advantages which we can well appreciate, because we have the gratifying happiness to enjoy them. It would be injustice not to admit, on this occasion, the excellent qualities and mighty usefulness of Alfred, the Anglo-Saxonic king, emphatically and deservedly honored with the designation of “the great.” His reign, and his acts are essentially connected with the subject. And I am sure that my readers will not pass upon me, the judgment of digression, when I pause for a moment to present the tribute of patriotism at the shrine of political and kingly virtue. If there ever was a man who deserved the appellation of “great” it was the excellent Alfred. Where shall we find a fitter candidate for the meed of virtuous fame? His modest, yet capacious desires were, happily for his country, centered not in the frantic dreams of private ambition, but in the grand and commendable object of public peace, and national welfare. He subscribed to the liberal and well-founded maxim that men must be intelligent before they can be happy. He was not less zealous to promote the liberty, than he was diligent to improve the laws of his country. Possessed of the most powerful talents, he employed them in the latter part of his life, in the good cause of his people's prosperity. He encouraged literature—he promoted agriculture—he forwarded com-

merce—he revived science—he banished ignorance. He lived, the friend of his subjects—he died for them, a martyr to national cares. His well-regulated industry was as incessant as his time. The important annals of his biography, present an imposing monument for the contemplation of kings, which they will do well to study for the benefit of their subjects. Such is a feeble sketch of the Anglo-saxon king. Let us not forget his usefulness in determining this question. Having explained my views relative to the improvements of the Saxons, I will offer a few concluding observations upon the contrary effects which I ascribe to the invasions of the Danes and the Normans.

And first with respect to the Danes. They formed a barbarous horde of piratical invaders upon the rights of men, and the liberties of nations, similar to the Algerines of the present day. They secured the promiscuous spoils of rapine, at the expence, not only of justice, but also of humanity. They were endued with all the obstinate fury of an uncivilised country, but had none of that plain and partially generous spirit, which is sometimes it's characteristic. Plunder was their avowed occupation, and they cared not by what means their object was accomplished. The end, and not the mode by which that end was attained, engaged their partial and corrupt attention. Wherever they penetrated, they left behind them, the terrible traces of pillage, blood, and devastation. The carniferous butchery of their horrid massacres was indiscriminate, as it was general. Their horn was the trumpet of fury—their sword was the sabre of oppression. 'Destruction' was their word of battle, and cruelty was their shield. Their ferocious thirst of gain steeled their obdurate hearts against the tender calls of pity, and against the endearing sentiments of compassionate sympathy. The sanctuary of the religionist—the citadel of the noble—and the cottage of the herdsman, were alike exposed to the ruthless ruin of their savage desolation—all fell before the blood-congealing thunder of their cruel blasts of woe. The works of architecture were rased by them to the very ground. Their presence caused a dreadful scene of universal carnage, and causeless cruelty. They observed their public treaties, only so long as such observance suited their convenience. They had no regard for justice, because she was opposed to their deeds of wrong, and would not sanction the madness of their barbaric schemes. From



the inconsiderate imprudence of Ethelred, the son of Edgar, the Danes acquired at length a complete ascendancy over the English. As might have been expected, their subjugation was the unfortunate consequence of such conquest. A general administration of bondage was substituted for a spirit of independence. The inhuman conquerors regarded not the respect which is due to fallen greatness. They disposed amongst themselves, of the property of individuals, without the sanction of any law, but that of brutal force. The nation was inhabited by two races of people, decidedly inimical to each other in interests and feelings, and the most violent feuds left no room for peaceful tranquillity. Canute was in many qualities, a good king, but his two sons, Harold the first and Hardicanute were guilty of the most outrageous excesses of rigorous tyranny. Even Canute himself with all his virtues drained the resources of the country by the most expensive wars, in a manner highly injurious to the interests of the state. But the country groaned under the weighty oppression of Harold and Hardicanute, whose insufferable caprice were at open variance with the national harmony. Such were the painful and in truth insupportable consequences of Danish interference. To discuss the question of the improvements or benefits pretended to be introduced here by the Danes, would seem absurd to me, because I know of no reason to justify the supposition of the introduction of benefits or improvements by them.

I shall now, in conclusion, proceed as briefly as possible, to consider the influence of the Norman invasion, and subsequent establishment in this country. Edward, who was more fit for a cloister than a throne, was a monarch so pusillanimous, that his subjects' interest became exceedingly endangered—and they afterwards fell before the mighty prowess of the Norman warrior. An infliction of the most arbitrary despotism succeeded. The liberty of Britain was sacrificed to the capricious views of ambition, which agitated the aspiring breast of the haughty William. His first public act was one of the basest injustice, and committed in order to satisfy those revengeful feelings which he entertained on account of the opposition which freedom had made to the claims of interested ambition. William confiscated all the estates belonging to the defenders of Harold, although he had just before solemnly pledged himself to maintain invio-

late, all the rights, privileges, and customs of Englishmen. He imposed the most exorbitant taxes upon the english people, to gratify the rapacity of his inordinate ambition. He divided the english territory into seven hundred feudal baronies, the whole of which, as some historians positively state, he allotted between his own followers, entirely excluding englishmen therefrom. His reign was to englishmen an era of terror. The excesses of the Normans upon their arrival in this country, were disgraceful in the extreme. Not only did they plunder the possessions of the natives, but they also invaded the sacred purity of the domestic hearth. In defiance of the laws of nature, and in opposition to the laws of nations, they violated, like unhallowed ruffians, the chastity of the innocent. The political consequences of the Norman success were heart-appalling to the patriot. The noble shout of the freeman was drowned in the groans of the oppressed. An odious system of feudal bondage was introduced, which was as inimical to the national liberty, as it was absurd in its nature. A more rigorous plan of systematic oppression, under the veil of law, could scarcely have been devised than the feudal tenure of the Normans; entailing in its train, the formidable exactions of fines, escheats, wardships, talliages, and forfeitures—a legal mode of royal pillage. Nor was the barbarous practice of corruption of blood, and loss of estates as applied to traitors, less disgraceful or unjust. It served as a happy cloak for Norman rapine, but it was utterly inconsistent with the principles of truth and justice. It was a revengeful law, fit only for the gloomy days of gothic horror. It was, and is unworthy of a free state. The just and praiseworthy disregard of primogeniture, as to property, for which the Saxons were distinguished, and which I have before particularly adverted to, was supplanted by the unjust preference shown by the Normans to the senior males. The severity of capital punishments, was also greatly increased. The continental forest laws were imported and acted upon by the Normans, in all their cruel fury. The king's amusement was regarded as more important than the rights of his subjects. To the dishonor of the Normans, it must be allowed that to them are ascribable the present unreasonable game-laws. In the practice of judicial pleading, the most flimsy subtleties, and artificial distinctions were substituted for the plain, manly, and

intelligible reasoning of the Saxon law. The trial by combat—a mode of judicial determination entirely unconnected with the merits of the matter at issue, was another evil of Norman encroachment. The county-courts which had proved of such extensive usefulness, were limited and contracted in so great a degree, that their identity was almost lost, and their utility became scarcely discernible. The separation and distinction of civil and ecclesiastical courts, was also of Norman birth. The people, with the exception only of the ecclesiastics, the lords, the knights, the soldiers, and the tenants in socage, were treated as mere villeins; in other words, as slaves. As a finishing stroke to this work of national destruction, Norman judges were placed upon the seat of justice. No advantages of literary acquirements, no improvements in the works of art, could compensate a nation for the loss of its honor and liberty. And I submit therefore that we cannot fairly avoid the conclusion that the Norman invasion was injurious to the state of Britain.

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#### 402.

THE welfare of every country depends upon the value of its laws. The laws of this country are in many senses imperfect. Their spirit is generally excellent, but their operation (the real test of all laws,) is frequently unjust. This is not merely the fault of the present lawyers, but of the past. Perhaps the principle on which the common law exists, is an unsound principle of jurisprudence. It is to a certain extent, uncertain. It depends in some measure on the wills and opinions of our judicial officers. One judge makes, and another unmakes—one says, and another unsays. The greatest differences of opinion are exhibited, with regard to what is really by the law of the land, libel or blasphemy. Those offences are most indefinitely described. Men should always distinctly know what acts are legal offences, in order that they may not have the opportunity of subjecting themselves unknowingly to the penalties attached to them. Lawyers are treated with much external respect, merely, as I imagine, because they are much feared. They are terrible instruments in the hands of injustice. The accumulated bulk of statute-law adds considerably to the imperfect state of our laws. Judges are in the habit of expounding statutes, by

comparison with each other, upon the principle that they are insufficient of themselves separately, to explain themselves. Many statutes are, if not absolutely contradictory to, at least inconsistent with, each other.

Can it be doubted then, that a general consolidation of the statutes is a most desirable object, and would tend much to the national advantage? If lawyers be frequently puzzled to ascertain the law, and to understand the real intent of statutes, can it be supposed that others are exempt from the inconvenience? And that the law ought to be as publicly known and understood as possible, none have reason to doubt. I regret that lawyers are not so alert as they should be, in the improvement of the national system of law. Neither prejudice nor interest ought to prevail over public duty. The codes of Justinian and of Napoleon are rich and elegant examples of conciseness, well deserving the attention of mankind.

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403.

**EXTREME** anxiety is productive of tremulous hesitation.

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404.

**EVERY** gentleman who makes a proposal of marriage to a lady, virtually intimates that he prefers her to all the other unmarried members of the sex, within his observation or acquaintance. His offer is therefore entitled to be treated with the most perfect curtesy. And yet there are ladies, who consider themselves privileged to insult and hurt the feelings of men, who have conferred on them the highest mark of esteem.

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405.

**THOSE** aristocratical bodies which arrogate to themselves absolute power, and which will not condescend to depart from old usages, the utility of which has ceased to exist, nor to assign reasons for their conduct and principles, will sooner or later meet with destruction. For there is in the minds of rational men, a feeling which will rather tolerate candid error, than stubborn arrogance.

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## 406.

THE influence of example often produces the most silly and laughable results. How amusing is it to observe persons vacantly gazing at the two statues of saint Dunstan's church, Fleet Street, for full five minutes after the bells have been struck !

## 407.

IT appears by reference to the London and Northampton tables, that the Londoners in general do not live quite so long as those who are not metropolitans. But do not the Londoners enjoy more of life whilst they possess it? Do they not therefore really live the longer? Do they not mix more with the literati, and great men of the day? Are they not more familiarised to enlarged social intercourse? Are they not more conversant with human ingenuity? Are they not more associated with the novelties, customs, and discoveries of the day? Are they not less disposed to dulness than the country-residents? Are they not nearer to the means of knowledge? Are they not within the very circle of intelligence, art, and science? Have they not the better opportunity of mixing in the crowd of nobility? Have they not a wider field for the display of their talents, and for the exertion of their minds? Are they not in a superior school of knowledge and of elocution? Are not the means of happiness more within their reach? Do they not see more of life? Has not then their philosophy a wider range of exercise?

## 408.

THERE are few things more dangerous to be tolerated, than for judges to shut their ears against the reading of statutes, on the ground of their being obsolete. It is well known that statutes which were passed hundreds of years before those which have been declared obsolete, are still in full and efficient use. This principle of decision has its origin, I imagine, in the law of disuetude in Scotland. That system must be replete with danger which allows a judge's will or opinion to prevail over the statutes of the realm. The fact that it would be cruel and absurd to put into force, some of the barbarous laws still remaining upon the statute-book, is the strongest argument why such impoli-

tic laws should be repealed, but it cannot be an argument in support of a judge's assuming to himself a power at war with the constitution.

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409.

THE greatest minds sometimes labor under the lowest delusions. What but a spirit of the grossest and most uncalculating delusion could have induced Napoleon voluntarily to sacrifice perhaps the finest army in Europe, to the indescribable rigors of a protracted Russian campaign? Where was his lofty intellect, when he determined upon such a disgraceful enterprise? If the historian's statement be correct, his army when it entered Russia consisted of 400,000 men, of whom he permitted only 30,000 to return to France. The oldest campaigners fell under the wintry blasts of northern infliction. And was this the man whose bold and majestic mind could suggest magnificent plans, and mature those plans with the most complete success? Was this the philosopher whose intellect difficulty did not appal, but strengthen? Was this the architect who gave birth to the sublime route of the Simplon? Who is there that sees that grandest effort of his art, and does not lament the misapplication of talents so brilliant and useful?—of powers, which if well applied, might have shone in noblest brightness?

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410.

MANY women from not being sufficiently conversant with the world, condemn young men for the most excusable indiscretions.

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411.

THERE can be no necessity for an honest man to boast of his integrity.

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412.

IT is a most important legal maxim, but one which is not sufficiently attended to, that the law will not allow that to be done indirectly, which it will not allow to be done directly; in other words, that it will not permit a fiction to evade a principle.

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413.

IT should never be forgotten, in the intercourse of society, that females have an extreme susceptibility of feeling, which entitles their company to the prerogative of strict modesty of expression.

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414.

PROTRACTED justice is injustice masked.

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415.

IN a public case, in which I have been professionally concerned, the question has been agitated, whether a government can be made a defendant, for the purpose of attaching, according to the custom of London, money in the hands of a stakeholder or garnishce, to satisfy a debt due to a just creditor of the government? The argument against the affirmative of the question is, that a government cannot be served with process. But the same argument might be applied to a corporate body : and a state is represented by the envoy, or ambassador. Besides which, in the case of an attachment, it is not necessary to originate the suit, to serve the defendant with process. The defendant may come in within a year and a day, and dispute the claim. It is oppressive for a creditor to be deprived of the means of enforcing a just claim.

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416.

EXTREMES are dangerous. Technical legal objections were formerly too much, now perhaps they are too little encouraged.

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417.

THE society of fanatical religionists is exceedingly annoying, although they flatter themselves so much as to believe that they are very agreeable companions. Their pretendedly cheerful notions are those of gloom, and horror. How can they be cheerful in their universe of darkness? How can they be happy in their world of misery? How can they extract pleasure from a system full of pain?

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## 418.

IT is a singular custom to repeat what is called 'grace' before dinner. Other meals, however heartily partaken of, are not so prefaced. The object of words is to express ideas to those to whom we cannot otherwise explain ourselves. But we cannot attribute an ignorance to the author of all things.

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## 419.

THE man who is in a wilderness of doubt and perplexity, has only himself to blame. The means of knowledge are sufficiently within our power, to render us satisfied, and comfortable, if we choose to be so.

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## 420.

A FRIEND of mine was once lost in a Canadian wood, from the extent and thickness of which, he was under the greatest alarm. Night came on, and he was obliged to tie his horse to a tree, and repose himself on a bed of green leaves. Cheered by no human voice, and unable, although he climbed to the tops of several trees, to discover a human habitation, he was fearful that his hunger would compel him to kill his favorite horse, to satisfy the cravings of appetite. He suddenly recollected however that he had observed that the moss grew on a particular side of the trees, (the northern side, I think,) and from paying a close attention to the forest-trees around him, he soon discovered the northern point. Having discovered the north, of course he immediately ascertained the other points of the compass, and very speedily extricated himself from his inconvenient and perilous situation. Thus is it in the moral world. Men are often led to discover some happy principle—some all-illuminating maxim, which relieves them from all doubts—which removes all fears—which extricates them from all difficulties.

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## 421.

THE accusations of self-interested anger will have an influence only on those who attend to *ex parte* statements, with the implicit ear of attention and belief.

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## 422.

PEOPLE of the common class too frequently rejoice at the degradation of those superior in station of life to themselves. They too frequently consider the demoralisation or losses of the higher classes as producing benefit to themselves. This is any thing but a sound principle. This is selfishness destroying real interests.

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## 423.

I HAVE in the course of this work, taken the freedom to express myself perhaps more unreservedly, than many readers will approve. But if they give me credit for sincerity in the divulcation of my opinions, I shall be satisfied. Let them adopt whatever is worth adopting. Let them assent to whatever is worthy to be subscribed to. Let them decide after reading twice, and thinking thrice. And then let them reject what they are pleased. Let them blot out every line tending to impede the march of truth. Let them erase every syllable which tends to prejudice mankind at large.

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## 424.

THE execution of Gainsborough's style was singularly remarkable, for a loose character and freedom of hand, which, although it produced an airy, light appearance, had not sufficient positive and decisive form. The lightest and most finished picture has often in reality, the offensive confusion of the heaviest. This liberal facility of handling is when practised to an extreme, unpleasant and dangerous, because it bears not the bold appearance of decided character. And the lightness of touch which Gainsborough adopted, was as usual, unattended with a fine comprehensive display of bold or finely waving lines. His style was not calculated for the grand gusto of historical painting, and he very properly did not practise that branch of the art, but his objects of representation, were chiefly what may be denominated pastoral and fancy subjects, landscapes, and portraits, to which his admirable good-taste imparted interest, value, and expression. So agreeably did he combine his forms—so pellucid was his touch—so pure was his tone—so playful was his style—so feeling was his design—so elegant was his character—and so simple were his materials, that his pictures sel-

dom fail in a degree to charm the eye and to interest the judgment of the observer. His excellence, eminent as it was, was not acquired by academical rules, nor by the study of the antique, for he was indebted to neither for his advancement, but he was a constant and an able pupil in the capacious and admirable school of nature—an academy wherein an artist may continually discover modes, forms, and graces, perhaps before unobserved, or at least unselected, although they exist in the open scenes and sources of real life, and most forcibly invite the vigorous pencil of an Opie, and the soft embodying of a Gainsborough. He most particularly observed, studied, and copied combinations of form—peculiarities of physiognomy—easy elegancies of action—and soft effects of light and shade. He prudently sought for natural ease in cottages, and for studied grace in courts. He embodied his objects in a manner peculiarly beautiful and interesting. In his representations of pastoral life, he was very happy. A venerable wood-cutter—an unaffected cottage girl—and a rosy-cheeked shepherd's boy—objects which ought never to be regarded as contemptible—were copied, or rather adorned with every grace, by the powerful pencil of Gainsborough.

He was born at Sudbury, in the county of Suffolk, in the year 1727, and before he attained the twelfth year of his age, he was accustomed to enjoy incursive roamings into the woods of Suffolk, wherein he sat down and copied any interesting object of representation, such as an antiquated trunk of a tree—a flock of sheep—a pretty cottager—a venerable woodman—a whistling brook—a pendant hill—or a wandering shepherd. Having rapidly improved his powers, by the most useful study of Nature, he proceeded to London at the early age of 12, and in the course of a few years, he was honored with considerable employment in portrait-painting. He afterwards with very great success, copied many of the works of Rubens, Vandyke and Teniers. It is remarkable that an artist so peculiar for soft indecision of outline was used to work by candle-light—a practice which conduces to an acquisition of the grand, and forcibly contrasts light and shade. He painted the whole of his pictures in process, all over, and thereby produced an harmonious combination and good finishing. He had always very great solicitude for the success of his art, and was in his manners, kind, generous, and

unaffected—often relieving the distressed stranger, and never suffering the constant claims upon his liberality, of needy relatives and distressed friends, to remain unsatisfied. He died in 1788, in the sixty-first year of his age.

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425.

IN the mind of the philosopher, a mere name independently of a thing, does not excite prejudices. But it is not so with the world, which frequently determines qualities by names. The same author who eloquently observed that “a rose by any other name, would smell as sweet,” remarked that “the king’s name is a tower of strength.”

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426.

IT is fortunate for the world that certain persons meet with difficulties and losses, for if it were not so, their overbearing insolence and their contemptuous disdain would be intolerably galling, and exceedingly injurious to the interests of society.

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427.

IF women were allowed to be legislators, the men would, to use a common expression, “have the worse of it.” The men have it now all their own way. The fable of the artist and the lion, to wit.

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428.

I DOUBT much whether botanical existences are so low as generally imagined. I doubt much whether they have not a higher degree of sensation than what is commonly attributed to them. They are characterised by several of the most decisive marks of animal existence. They are susceptible of nourishment, refreshment, and sleep, and of heat and cold. They have sexual distinctions. The companionship of their sexes produces progeny. They have a vascular system. They physically perspire: some of them to a greater degree than even the human body. And the *cornus masoulus* throws off within 24 hours a quantity of perspiration equal in weight, as it is said, to that of the entire shrub. The *helianthus annuus* throws out 16 times the quantity of

perspiration which the frame of man emits. The sensitive plant retreats from the touch, from the delicacy of its nerves. What is this but timidity?

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429.

**MEN** should never entertain views which induce an abhorrence of the deity, or a reproach upon his goodness. But such opinions are acknowledged every day.

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430.

**IT** is easy to threaten infidels with red-hot grid-irons. But it is difficult to prove that they deserve to be grilled for their opinions, and to be at the awkward mercy of intolerant exclusionists.

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431.

**THE** painter who misrepresents nature, deserves censure as much as the historian who tells a false tale.

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432.

**THERE** are men who labor under the delusion that because they have been bad, they must therefore be worse. This is the very vortex of moral absurdity.

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433.

**CONCENTRATION** is generally not sufficiently attended to, in public preaching, and I may add of public speaking. Great indeed must be the vanity of him who tires his audience with the mere description of individual opinions, or with the mere exhibition of individual talent.

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434.

**IF** it be true (and the fact cannot be dissembled,) that a concession of the catholic claims must or will be very shortly made, it is unwise even for the most furious enemies of catholicism, to oppose such claims in parliament. For that which is gaining ground, and unavoidably must be granted, in a very few years, may be as well conceded now. If the hand of conciliation must be eventually held out, why may it not be as well tendered at once? The annual discus-

sions with regard to catholic freedom consume much of the valuable time of parliament. The unfortunate consequence is that other important subjects do not receive the parliamentary deliberation which they require.

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435.

WHEN the orator has produced a clear and decided impression of persuasion on his hearers, he has attained his object, and it is most impolitic to burden his address, and tire his hearers, with tedious repetition. A judicious reference to illustrative analogies is often useful in strengthening previous conclusions, but there cannot be a necessity to labor upon a task already completed:

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436.

EDUCATION is an implacable enemy to superstition and despotism.

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437.

THE present state of the religious world is very far removed from the excellence of character which it is fashionable to ascribe to it. In Ireland, the mystic spirit of catholicism prevails. In Spain, the inquisition is reestablished. In Italy, the pope exercises the dangerous prerogatives of pretended infallibility. In Portugal, superstition has a powerful influence. In France, the public profanation of the consecrated host, even by a protestant, is punished with the loss of life. And to complete the gloomy picture, the semi-barbarous nonsense of the greek church is adopted by a considerable portion of the european quarter of the globe. In South America, the catholic spirit of intolerance interdicts the religious exercises of all other creeds. And I fear that the immense influence of the mahommedan persuasion will vanish only after ages shall have succeeded to ages, and the light of knowledge shall have dissipated the thickest clouds of ignorance and prejudice.

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438.

RESTRICTIONS upon commercial importation are in general very unwise. By enriching our customers, we enrich ourselves.

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## 439.

TRUTH is like matter. She cannot be in two places at one time. What is contrary to truth, cannot be truth. Where Truth is, Error cannot be.

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## 440.

IMPUDENCE, falshood, and egotism are frequently co-characteristics.

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## 441.

Dr. CHALMERS is an eloquent preacher, but he is too unmathematical, and too diffuse. I have heard him labor for three quarters of an hour, in illustrating a principle which he had previously established to moral demonstration.

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## 442.

THE advance of mechanical science has been so rapid, that we know not the limits at which it will stop. For any thing that we know, the steam engine may at a future time, furnish the impetus to a complete collection of musical instruments, and set them in motion with all the regularity and effect of instrumental performers. When we consider the improvements already made in the steam engine, and particularly the recently invented compression of its machinery, we scarcely know where to stop in our conjectures as to its applicabilities.

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## 443.

THERE appears to be cause for serious apprehension, that at a time not very far distant, there will be a most inconvenient want of domestic servants, so great is the rage for, and so distressing are the effects of, educational elevation. Scholars will not condescend to handle the plough. A grammar-caster will not degrade himself so much as to clean boots. A laborer's daughter who has acquired the sedentary habits of a seven years' scholarship, will not submit to scrub floors. A very intelligent friend informs me that a dairy-maid is now a rarity in the country, for what girl educated in the ambition and habits incidental to a train of scholarship, will vulgarise herself so much as to milk cows, or to use a rustic expression, "follow the cow's tail?"

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## 444.

AN attorney, from the nature of his profession, and from the peculiar intercourse which he holds with society, has the power, if he be a good and intelligent man, to be a most agreeable and useful companion or acquaintance.

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## 445.

THE object of playing cards is amusement. A man of proper feelings will sit down to whist, neither with the wish to win another man's money, nor with a view to lose his own. It is the greatest barbarism to render an innocent amusement either a pretext for selfish gain, or a painful source of anxiety.

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## 446.

IT is surprising that in the rapid march of knowledge, no liturgical reformation has taken place. I have been told by an honest yet most zealous church of England man, that not more than one lay member of that church in five thousand, subscribes in his heart to the whole of the 39 articles. According to this remarkable admission, (and I believe that it is very true,) 4,999 out of 5000 who profess the doctrines of the church, are really dissenters from that church.

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## 447.

THE great work of the regent's canal, which has been recently completed and opened to the public, commences at Paddington, at which place it joins that part or division of the grand junction canal, called Paddington canal, and by that means communicates with the navigable rivers of England. From thence it proceeds in a north-easterly direction, and passes through a tunnel 372 yards long, under Maida hill. Round the regent's park, easterly, it proceeds through Camden Town and Somers Town, near to which place it enters another tunnel 970 yards in length, proceeding through Islington hill, burrowing, as it were, below the bed of the new river, and emerging near to Brick lane, and so continuing through St. Leonard's, Shoreditch, and St. John's, Hackney, traversing in those parishes, Kingsland, Hackney Road, and Cambridge-heath. Then entering Bethnal-green

parish, it bends towards the south, flowing through the fields adjoining Mile-end and Stepney, and crossing those places and the Commercial-road, it opens itself into a fine and spacious dock at Limehouse, which directly communicates with the river Thames. The length of the canal is nine miles, running almost in a direction from west to east, and so connecting the two ends of the town. Over the canal are thrown about thirty-five neat and substantial brick bridges. It is at its highest point, eighty-six feet higher than the river Thames, and the descent is accomplished by twelve double locks and one tide lock. The average breadth of the canal is forty-eight feet. The towing path is twelve feet in width, and the canal altogether occupies about 80 acres of ground, besides the dock at Limehouse of six acres, and the basin at the city road, which is 1100 feet wide, 1600 feet long, and with its convenient wharfs, occupies twenty-five acres. The great tunnel conveying the canal under a part of the town of Islington, and also beneath the bed of the new river, is more than half a mile long, seventeen feet and a half wide, and nineteen feet and a half high. In that tunnel the water is seven feet deep. It passes through the tunnel in about sixteen minutes. The canal was constructed in a very able manner by Mr. Nash, at the expence of £600,000—a great expence, partly caused by the large prices paid to owners of land, for ground for the passage of the canal. The work must be regarded as a great national benefit. It was begun in 1813, and was opened in August, 1820. It forms a direct mode of easy communication with the Thames, for the benefit of Mary-le-bone, Brentford, Camden Town, Somers Town, Paddington, Hampstead, Highgate, Kentish Town, Hornsey, Islington, Tottenham, Hackney, &c., &c., thereby saving the formerly existing necessity of land carriage and expence, as one towing horse can pull as much as thirty horses could draw upon wheel carriages. The charge for conveying manure by this canal is tenpence per ton; gravel, and other building materials, and iron, one shilling; coals, lead, and copper, one shilling and four-pence.

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#### 448.

HE who inculcates the unlimited education of the common people, is sure to be popular. The crowd will ap-



plaud him. The mob will follow him. He will be lauded as a demigod. He will be hailed as the friend of the people. He will be represented as an unequalled patriot. Half the world will with acclamative greetings, buckle itself to the harness of his carriage. Nay, it will proceed further—it will denounce his enemies, as the foes of country. It will bury in oblivion his inconsistencies and his faults—it will record his exertions in highest eulogies. But what is all this, in the eye of the philosopher? What is popularity worth, when it is opposed to prudence? What avails the enthusiasm of interested men? Of what value is the approbation of the prejudiced? Which shall we pursue the more—truth, or popularity? Shall the frenzy of the ambitious lead us to absurdities? Shall we adopt or sanction a system evidently causing serious inconveniences to society in general? The candid approval of one's own mind is more satisfactory, than the vehement applauses of the unreflecting multitude.

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449.

**CONVEYANCES** are necessarily longer than the public would have them. The technical tautology which occurs in them, is in the present state of things, unavoidable. But conveyances which are prepared unnecessarily long, have this evil:—that they not only increase the expense incurred for them, and distract the attention of those who refer to them and are not in the profession; but when a litigated claim arises out of them, the proceedings instituted on such claim are unavoidably greatly increased in expence. For instance, in the case of a long lease, and in an action for breach of the covenants of such lease, the declaration, the issue, and the record must set forth the substantial parts of the deed which refer to the cause of action.

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450.

**POPULARITY** is a pinnacle, as slippery as it is exalted.

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451.

**MASACCIO TOMASO DA SAN GIOVANNI**, commonly called Masaccio, from his negligence of dress, had the honor of forming a new epoch in the art of painting. Cimabue, called 'the restorer of Italian art,' and Giotto, his

pupil, lived 150 years before Masaccio, and although they and their immediate followers had considerably advanced the art, yet much remained to be done. The design—the coloring—the anatomy—the attitudes, and the relieve—were imperfect, and Masaccio with that peculiar warmth of enthusiasm, which great painters enjoy, applied himself with great and successful diligence, to the noble work of removing those barriers of ignorance, which opposed the entrance to the temple of art. He selected objects with better taste, and copied nature with greater skill than his predecessors, who notwithstanding their merit in promoting the art, had still much to improve, particularly in graceful expression and choice selection of objects and attitudes. He composed more varied and more graceful actions of the nude figure, and folded his well arranged drapery, with more truth and nature, and with less formality and precision. Some of his figures were painted tamely and insipidly, but the action of his limbs was generally admirably executed.

He extended the regions of the art, to a degree before almost practically unknown, and animated painters with a spirit of the noblest fire. He applied a portion of the antique to his style, and thereby rendered the art more sublime and imaginative. He corrected a great but prevalent error in painting the extremities of the feet, which the painters improperly drew with very bad foreshortening, in consequence, as it is supposed, of their taking too near a view of their figures, and looking down upon their feet, they drew them in a manner to appear almost perpendicular. Masaccio's skill in perspective taught him to take a just point of sight, and viewing and copying his feet at a distance, gave them a proper and natural effect. He painted always in fresco. His perspective which he learned from Brunelleschi, was correct. His figures appeared properly standing upon a horizontal plane, but those of his predecessors, excepting in profile, appeared pendant in the air, or standing on tip-toe. His grouping had much breadth of light and shade, and his coloring was admirable. His heads were finely drawn, and their color sparkled with nature and beauty, and his pencilling was remarkable for rich mellowness and soft delicacy. He excelled more in execution, than in composition. His figures although apparently alive, were not always so to the subjects of his pictures, and had not sufficient characteristic or rather incidental expres-

sion, and in his martyrdom of saint Peter, the persons surrounding the dying saint, appear quite unaffected with the tragic scene.

He was born at Castello da San Giovanni, in Florence; the many doubts which have been expressed, as to the period of his birth, are best answered by the assessment of the commune of Castello in 1427, which remained extant in the time of Baldinucci his biographer, in the year 1690, in the book of the fiscal chamber of Florence, wherein Tomaso was rated at his proportions, and was therein by himself described as being then 25 years of age, so that he was born in 1402. His parents being of good family, were well enabled to supply him with means to pursue his favorite object of pursuit, for which he, at an early age, evinced a strong inclination. He was sufficiently advanced at the age of 19 to be matriculated as a painter in the city of Florence. His father placed him under the tutorship of Masolino da Panicale, who was then engaged in painting the Brancacci nel Carmine chapel. He lived when sculpture began to revive under Ghiberti and Donatello, and architecture also under Filippo Brunelleschi—artists, with whose works Masaccio was much delighted. After executing the public commission of adorning the chief churches and convents in Florence, he went to Rome, where he was warmly patronised, and performed many works of merit, amongst which was a singular picture in the church of Santa Maria Maggiore, in which was a portrait from the life, of pope Martin, with a spade in his hand, marking the foundations of the church of Santa Maria—a performance from which M. Angelo studied, and which he very much admired. Upon the restoration of his patron Cosmo di Medici, to the direction of the Florentine government, Masaccio returned to Florence, and not only completed some, but improved many of the designs of his master Masolino. Soon afterwards the occurrence of a grand procession of the host afforded to him, an opportunity of painting a picture, describing the several and collective peculiarities of the interesting ceremony. In that picture, he displayed great propriety of arrangement and fine gradation and force of colorings, and introduced in it portraits of the principal artists of his time. At the age of forty-one, he died in so sudden a manner, as to excite suspicion that poison had been cunningly administered to him by some person,

who basely sacrificed the excellence of art, to envious malignity ; but although death consigned him suddenly to the darksome tomb, yet Fame engilded his works with her long surviving rays of glory, and his contemporary Brunelleschi, sensible of his excellence declared that in his death, the living and future professors of the art, sustained the greatest loss which could possibly befall them. *Da Vinci, Angelo, and Raffaele studied with delight, the works of Masaccio,* would be a short but far from an inglorious inscription on the tablet of his crumbling yet venerated tomb.

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452.

AN egotist without deceit is as rare as a jew with a pug nose.

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453.

IF the persecution of Irishmen is to be continued, Ireland had better be separated from this country. Of what benefit is an union in form, without an union in fact ?

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454.

IT has been contended that the issuing of false bills, expressing the names of parties not in existence, is not forgery. But the person who wilfully passes such bills, first gives the payee to understand that the parties named exist, and secondly virtually declares that the counterfeited signatures are of the handwriting of such parties.

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455.

FAIRS cannot be so necessary as when people did not congregate so numerously in towns and villages, as they now do.

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456.

THE principle pursued by Mr. M'Adam, the road-maker, were adopted by others, long before he impressed the public with their importance. His merit consists not in the discovery, but in the promulgation.

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## 457.

ANTONIA DA CORREGGIO has been honored with the title of 'the divine artist.' Although I am unwilling to ascribe immortal attributes to any created being, I allow that his splendid radiance of effect and artifice of idea, and of imitation, tended to lead human nature to noble and chastened ideas of the sublimely lovely, and to impress most forcibly upon its mind, the transcendent goodness of its infinite creator. In this respect, did he stand opposed to Michael Angelo—the master of the sublimely terrible—*terribile via*, as it has been termed, and whilst Buonarrotti in his 'last judgment,' causes each human nerve to vibrate with fearful rapidity, Correggio in his almost matchless production of the 'Madonna's assumption' in the cupola of the Duomo, by the most exquisite interest of finely selected attitudes, and by the happiest expression of pious devotion, and heavenly joy, inspires our minds with a fervent sense of the holy beatitude of celestial consolation. The one master awes and terrifies us, and the other consoles and enchants us. The one boldly presents to our susceptible imaginations, the grand and awful, and the other allures and charms our souls with the enchanting scenes of beatific joy. His drapery was bold, but not always graceful—often of a sombre hue, for the purpose of imparting brightness to his flesh. Fine foreshortening—sweetly expansive effect—elevation of character—appropriate attitudes—noble devotion—richness of forms—expansion of light and shadow—fine suavity of hues—sovereign depth and purity of coloring—and perfect harmony of composition—were the grand characteristics of Correggio's style. His figures and objects are so admirably disposed, as to receive natural light precisely in those parts where light is most wanted, setting off the effect of the whole picture, and yet this object is accomplished with so much skill, that neither propriety of form—ease of manner—nor grace of action are at all sacrificed. He presented the Italians with a most important gift of art—the pure brilliancy of the sparkling tints of ever varying, yet unaffected nature, and in lieu of meagre gothic-like forms—harsh coloring—and imperfect *chiaro scuro*, he gave to them simple richness of design—soft ambient tones, and a most happy union of composition and effect. He finished his admirable works highly, without an

unpleasant minuteness—deceiving the eye, with a rich and natural appearance of his flesh colors, and raising in the mind, vivid impressions of the gentle and delicate, sustained with all the force of a magical illusion. But his enchanting elegance, although gay and imposing, was untainted with the enfeebling qualities of luxuriant and enervating voluptuousness. His style was original and imaginary, originating in peculiar abstract research. But he sometimes sacrificed character to grace, and in consequence of his eagerness for elegance of attitude, he was not always devoid of affectation. He used clay models executed by his friend Antonio Begarelli, in the composition of his chief works, and thereby not only attained a great correctness of foreshortening and breadth of light, but also discovered many graceful and beautiful combinations of form and disposition, and avoided the common place composition of those who do not avail themselves of some such useful means of art.

As the events of the life of this great artist are chiefly concealed in conjecture, I shall but briefly mention those principal incidents therein, which may be considered as authentic, and better founded, than the many anecdotal statements of him, which appear to breathe the air of romance, rather than of truth.

Corregio's cognomen was derived from the small city of that name, in the state of Parma; wherein he was born, in the year 1494. We cannot with positive certainty, state under whom Corregio first studied the art, but he is said to have been a pupil of his uncle, Lorenzo. At the age of eighteen, he painted the picture of 'the Madonna seated on a throne,' which evinced powerful rays of advancing genius; which had not then attained its glorious maturity—he had not then acquired his peculiar grace of expression. In 1519, he painted in fresco, a room of the monastery of Paolo, with his acquired rich effect. In the year 1524, he completed the admirable work of 'the ascension of Christ,' which has been ever since most warmly eulogised by every epithet used to express the beautiful. In 1530, he executed the performance of the Cupola de Duomo. He afterwards executed many very admirable works of scripture-illustration, although he died at the comparatively early age of forty, A. D. 1534. When we contemplate the astonishing revolution effected in the system of painting, in Italy, by the great Cor-

regio, who visited neither Florence, Rome, nor Venice; and who was not benefitted by the study of the works of Ghirlandajo, Da Vinci, and others, whom Raffaele, Del Sarto, and Angelo studied, and yet who substituted for the hard Lombardian manner his soft style, our minds are very forcibly impressed with surprise and admiration.

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458.

NEUTRALITY of opinion does not characterise noble minds. They will not compromise principles to suit systems. Their decisive, manly, and straightforward views will not allow them to diverge from the plain line of duty, for the sake of selfish interest, or mean subserviency. 'On to the temple of truth!' is the exclamation of the great.

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459.

THE laws of providence do not require men to sacrifice entirely the propensities of their nature. Men may enjoy as much pleasure as possible, consistently with the performance of the general important duties which they have to perform. Many indeed are the avocations of benevolence and study, which afford a far superior source of enjoyment, than mere sensitive recreation or voluptuous revelry.

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460.

STERN, hyper-sceptical, and implacable unbelief involves men in a cheerless state of gloom, bordering upon miserable despondency, and leading to suicidal despair. There is a broad distinction between being determined to inquire, and being resolved to disbelieve.

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461.

ACCOUNT OF ELIZABETH HAYWOOD, THE  
WONDEREUL CALCULATING GIRL.\*

NATURE, like a sober and skilful operator, generally works by fixed rules of action, but sometimes she playfully and innocently sports with the objects of her wise creation, and presents to us a singular specimen of wonderful eccentricities, as

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\* I have transferred this account from the *Londoner* of September 23, 1820, which work I had the honor of editing.

if she were willing continually to excite our astonishment, by the production of some novel wonder—some amusing peculiarity—some interesting variety. The existence of every created being, and almost every quality of that state of being, is incomprehensible to man. The philosopher may, with more discrimination than the common observer, account for the modes, and he may possibly better ascertain the principles, but he cannot satisfactorily analyse the original existence of a created being, except by deriving it from the fiat of an omnipotent God, so that his inquiry must end in faith and wonder, rather than in independence and knowledge. Yet it must be admitted, that extraordinary deviations from common or fixed qualities of being, attract, in a superior degree, the attention of man, who sometimes asks :—what is the reason of these *lusus naturæ*—these sports of nature—these eccentricities of creation? The atheist derives them from the absurd contingency of the random possibilities of vagrant chance, as if two or three irregularities would supersede the uniformity of the perfection of a million of regularities, whilst the materialist ingeniously states them to arise from an exquisite and imperceptible difference of formation in the corporeal seat of intellect. If I dared to hazard a bold conjecture upon the subject, I should humbly suggest, that although God, influenced by motives of sovereign intelligence and supreme wisdom, generally ordains the completion of one common mode of creation, he is sometimes willing to convince his living creatures, that his eccentric will is eccentric law, and to confirm or increase their sense of his greatness, and of the stupendous distance of the created from the creator, by the remarkable creation of a being of extraordinary powers or endowments, or a body of some peculiar qualities.

The subject of this sketch is one of those astonishing living prodigies, which, like comets, seldom visit the world; and when they do, the blaze of their grandeur not only excites our wonder, and invites our contemplation, but naturally attracts our minds with increased attention to that universal author, who, with peculiar favor, bestows upon such eccentric beings, extraordinary endowments. Elizabeth Haywood is an interesting little girl, aged only twelve years, and possesses the most eccentric, or rather wonderful powers of innate mental numerical calculation. Without the least mechanical or external assistance, and with the utmost facility, accuracy,



and decision, she solves both simple and complex arithmetical questions in much less time than would be required by other persons assisted with pen and ink, or pencil, &c.

When I asked her to inform me of the number of barley-corns in twenty-five miles and three quarters, she replied correctly in about a minute:—‘4,894,560,’ at the same time, observing to me, ‘that is too easy a question, sir, will you be pleased to exercise me upon a more difficult one?’ I asked her what kind of question she wished me to propose, when she replied, ‘if you please, sir, I will multiply any given sum of five figures, by another given sum of five figures, and then I will multiply the product by a third sum of five figures.’ I therefore requested her to multiply 56,983 by 72,385, and then to multiply the product by 43,984. She replied in about three minutes, ‘the first product is 4,124,714,455, and the second product, or sum total, is 181,421,440,588,720.’ By a calculation with pen and ink, I ascertained that those stated products were perfectly correct, and that upon paper, the sum required *one hundred and twenty-five figures*. Wishing to give her a more interesting calculation, I asked her, if she formed fifteen calculations every day, Sundays being excepted, for twenty-three years, and supposing that she was presented with one shilling for every such calculation, and if she expended seven shillings per day, what would be the amount of her savings at the expiration of the twenty-third year? She replied; ‘I wish that I could be so successful, sir, and I should be then able to make my poor father comfortable for life.’ She answered my question in about two minutes and a half. She frequently adds, with ease, four lines of pounds, shillings, and pence; with nine figures to the pounds, in each of the lines. On the morning of the day on which I am writing this memoir, I asked her to multiply 64,928 by 9,628: in about three minutes, she answered, ‘625,126,784.’ Willing to know, if possible, the extent of her amazing powers, I asked her if she could calculate the number of minutes and seconds in 29,800,000 years, she replied, ‘that, sir, is one of the most difficult questions ever proposed to me; but I can accomplish it I know,’ and she answered me in about six minutes, viz.:—‘15 billions, 662 thousands, 880 millions of minutes, and 939 billions, 772 thousands, 800 millions of seconds.’ In this calculation she reckoned the year at my re-

quest, as consisting of 365 days in the year only, without leap year, &c.

She informs me that in a multiplication question, she sometimes multiplies by a larger even number than the sum requires, and then subtracts the difference; thus, if she were desired to multiply 4,878 by 500, she will multiply 4,880 by the 500, and then subtract from that product, twice 500 = 1,000, which produces the answer. When she first calculated, she did not properly understand numerical terms, and therefore improperly denominated her figures; thus she would say twenty-seven hundred, instead of two thousand seven hundred, &c., &c. She is, in other respects, an ignorant girl, and can neither read nor write. She lives by the precarious earnings of private exhibition—a mode of subsistence which obligation, rather than inclination, obliges her to pursue, and she says that she should be very glad to be permanently provided for, and not to be obliged to be continually depending upon prospects, which although in a degree realised, are at least uncertain, and unpleasant to her feelings, but she says she could not make up her mind to any offers, however flattering, to leave her home, to which she is fondly attached. Her memory must be extremely retentive, as she remembers, without difficulty, sixty-three figures after they have been twice repeated to her, even if they be all odd figures, and when there are not cyphers amongst them. Bidder, the celebrated calculating boy, has been kindly provided for, as I believe, by the duke of York; therefore this girl is the only calculating child whom the public has an opportunity of seeing.

When in the act of calculation, she generally places one of her hands on her chin, and lowering her head, appears most attentively engaged in intense and abstract reflection.

It is worthy of remark, that an interruption does not disarrange her mental calculations, in the midst of which she sometimes rises to pursue some ordinary avocation, and converses upon common topics of discourse with those who are in the same room, and then sits down, and resumes her calculation, sometimes raising her head, and saying—‘I shall soon have done.’ When she has completed her calculation, she rises and says—‘Now will you be pleased, sir, to put down my answer?’ which she gives in proper numerical order, beginning at the highest figure, and properly denominating

all her figures, thus:—‘four millions, eight hundred and ninety-four thousand, five hundred and sixty.’ When a question is put to her, she carefully and slowly recounts each figure aloud to her auditors, desiring them to correct her, if any of the figures which she repeats be wrong.

Notwithstanding her abstraction of intellect when engaged in calculations, she is at other times very lively and playful. She has never exhibited her powers in public, and she contributes much to the support of her father and little brother, by her calculation before private company. With such well-earned resources she entirely supported her father during a late severe illness.

The father of this wonderful girl is a poor silk weaver, earning about twelve shillings a week by his business. He was accustomed to employ his daughter in his business, to wind his quills, which she informs me that she took great pains to count.

She first began to calculate in her extraordinary way, about fifteen months ago:—she states, ‘I do not know how I acquired the power of calculation, unless it was by counting my father’s quills; it *came to me* within three months: I do not know what first induced me to calculate, I could not calculate at all in the same way before about fifteen months ago, when I first began to calculate in my present way, by my head.’

To account philosophically for the very extraordinary powers of this wonderful mental calculator, would, as I imagine, be a fruitless task, and would end in conjecture; and I therefore content myself with simply submitting to the public, a brief and correct statement of every interesting particular relative to this wonder of human nature.

The child’s mother is dead, and she has only one little brother living. She resides at No. 5, New Street, Half Nicol Street, Bethnal Green, and attends to exhibit her powers to private parties, at their own houses, upon a short notice being given.

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## 462.

**GUILDHALL CHAPEL.**—A fervent admirer of pure national architecture, I cannot but express my regret that this most ancient edifice, which when in its perfect state, exhibited very fine taste of design and skill of execution,

should now be rased to the very ground by the rude hands of some tasteless barbarians ; for I know not how otherwise to denominate those, who can, with the coolest *sang-froid*, destroy an ecclesiastical erection of so much antiquity and beauty, especially as they cannot allege the existence of ‘ danger’—the usual war-whoop of architectural innovators. Having protested, as all Londoners should do, against this needless sacrifice, I subjoin an account of the venerable edifice, in order that at least a literary trace may be left upon record, of the impropriety of its present destruction.

This chapel was founded, in the fourteenth century, by three religious citizens,\* subject to the supervision of the mayor and chamberlain of London. The charter of foundation was dated 42 Edward III. 1368, and was, on that day, confirmed by Simon de Sudbury, then bishop of London. But it had been, before that time, consecrated by Michael Northburgh, the predecessor of Sudbury, ‘ to the honor and glory of Almighty God, and the ever-blessed virgin, Mary Magdalen, and all Saints.’ Its revenues were declared to be for the use of five chaplains, who were to pray for the health of the king and his family, the bishop, mayor, and sheriffs of London, and the founders and their kindred whilst living, and for their souls when they died. It was, at first, endowed with two houses ; and, in the 20th year of king Richard II, Stephen Spilman, mercer, added to its property ‘ one messuage, three shops and a garden, situate and being in the parish of Saint Andrew Hubbard.’† King Henry VI. an. 1430, granted unto John Barnard, custos or chief of the chaplains, his especial licence and authority to re-build and enlarge the chapel ; and in the 27th year of his reign, the London parish-clerks founded a guild annexed to the chapel, for the godly maintenance of two chaplains, and the charitable support of seven alms-people : Henry Barton, mayor, an. 1428, founded another chaplaincy. In 1542, bishop Bonner ordained statutes for the due government of the chapel. At the general dissolution of the monasteries, in the reign of Henry VIII, the revenues, valued at £12. 8s. 9d. were surrendered to the use of the crown. At that time the college or chapel consisted of a custos, seven chaplains, three clerks, and four choristers. In the reign of Edward VI, an. 1560, the corporation of

\* Stow's Survey and Speed's Chron.

† Stow's Survey.

London, by letters patent, purchased the chapel and its appurtenances, being several houses and lands valued at £40. 6s. 8d. annually, for £456. 13s. 4d. After that time, divine service was administered in it at the election of the lord-mayor, who attended with the aldermen before the civic feast, to hear a sermon against indigestion, and all plethoric evils.† Soon after Mr. Pennant's time the house of God was converted into a court of requests; to which purpose it has been, until within five years from this time, appropriated. In 1815, the corporation obtained the authority of an act of parliament, to build courts of justice upon the site of this ancient chapel.

The architecture of the chapel was of the fine pointed style, adopted in the time of Henry VI, when it was re-built: it does not appear that it has had any tower. In the lower divisions of the second story, were placed, in Corinthian niches, statues of Edward VI, Charles I, and his queen, Henrietta Maria. There was a few years ago, sufficient left of the edifice to amply shew that, in its primitive state, it was a very perfect, rich, and beautiful specimen of elegance of design, and taste of execution.

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#### 463.

I CAN readily conceive why a person should disapprove of playing at cards, in certain societies which have a sort of gambling propensity. But I am at a loss to conjecture why the playing of cards should be objected to in friendly societies, unless because it is a discouragement to social conversation—the only reason at all rational that I have ever heard alleged against card-playing in general. I confess myself so ill-natured, that I am sometimes suspicious of the real motives and feelings of those over-righteous personages who denounce cards as the “painted playthings of the devil.”

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#### 464.

IT is exceedingly annoying to be subjected, in company, to the squeamish nonsense, and vulgar superstition of some sectarians. For to notice their irrational peculiarities, would be considered peevish, and ill-natured, and yet it is a trial of patience not to remark upon the expression of

† Pennant.

opinions which render us uncomfortable, and which tend to exhaust our forbearance. Those are the wiser part of the community, who do not favor others with the superfluous nonsense of their heated brains.

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465.

I FEAR exceedingly that the warm hopes of catholic reformation, which the sanguine protestants entertain, will be, even after the earth has rolled round the sun for ages after us, unaccomplished. There is a gloomy and bigotted spirit, which has taken so deep a root in catholicism, and is so completely identified with its existence, that, to annihilate the disease, the patient must be destroyed.

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466.

THESE scraps are the truant products of leisure moments—fragments snatched from the hand of Time—many of them suggested in walking—some of them in riding—a few in repose—fewer even in sleep. I presume not, however, to take the least credit for industry in composing these frail attempts. The reflection necessary for their production has been to me mere intellectual recreation. I have composed to please myself. I hope also, but in a much less degree, to please my friends. I scarcely dare to hope to gratify the public.

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467.

NOTHING can be more cruel than to oppress good nature. Yet many there are so presumptuously unkind, as to subject civil feeling to the most unbounded exercise of forbearance, and afterwards ridicule “the fool” for enduring premeditated and outrageous insults, committed by them. Such men are, speaking in the metaphorical language and with the feeling of high politeness, ‘monsters.’ Morally speaking, they are wicked men. They are also cowards. Is it not cowardly to oppress, because it is safe to oppress?

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468.

IT disgusts, to hear men boast of overcoming law and lawyers, without the least regard to justice, and merely

out of vain pretension. There is no merit in attaining a victory meanly acquired. Such men also profess to be law-learned. Many are the evils of their great learning, which not infrequently initiates them into the mysteries of a prison.

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469.

EVERY man, whilst he enjoys reason and health, should make his will. And yet nearly one half of those who have property to leave, die without making a will. And another half of them defers that necessary task until extreme and dangerous illness attacks them.

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470.

IT is true that many of our apparently-rational desires in this state of existence, are unaccomplished—it is true that we are not always free from the painful gripe of the oppressor—it is true that we often suffer for the manly and candid avowal of sincere opinions—it is true that we are frequently robbed by the unjust—it is true that our wish to serve others is sometimes made the instrument of our loss—it is true that we are often involved in dangers, and losses. But with all those evils—and great indeed are those evils sometimes—I say with all those evils, we have no reason for peevish complaint, or melancholy despondency. Shall we despond in a world of enjoyment? Shall we complain of the dispensations of an all-wise and eternal father? Shall we complain of an universal system founded on the purest benevolence? What can be more unjust—what can be more ungrateful—what can be more absurd? Shall we find fault with liberty, because it is made the pretext for licentiousness? Shall we pour out our impotent curses against the sun, because it does not always shed upon us the glory of its light?

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471.

IF it were in the power of any one to pay off the national debt forthwith, I do not think that it would be patriotic for him to do so. It would disorganise the national system of things to such a degree, that it would be any thing but advisable. But a sure and gradual diminution of the national debt appears to be liable to no objections.

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## 472.

IT is impossible for the supreme being to be more powerful, more wise, or more benevolent than he is; for if it were possible, then he would not be so powerful, wise, or benevolent as he might be. Therefore in that case, he would not be an infinite being. It is, I am obliged to confess, vulgarly considered profane to pay the homage of consistency at the shrine of deity. I am so bold as to think it really profane to attribute a contradictory system and a power to work absurdities and inconsistencies, to the all-wise disposer of all things.

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 473.

“CHEAP” conveyances are the dearest things. They are likely to be imperfectly and unskilfully prepared. They are therefore the promoters of litigative proceedings. Their flattering appearance vanishes before the eye of investigation. What would be the common opinion of a carpenter who publicly undertook to work for one half of the common remuneration? Would he have credit for skill? Would his employer be likely to be satisfied with the work done for him?

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 474.

EVEN the feudal system was not destitute of its advantages and its gallantries. The baron was frequently regarded as the father as well as the chief of his vassals. In times of danger, the cerfs gathered themselves around their lord, determined to conquer or to die in the common cause. A constant sense of danger and a continual confederacy induced in them a spirit of chivalrous enterprise, which rendered them always prepared to resist the attacks of their enemies. If a neighbouring clan invaded their just rights, they persevered in maintaining those rights, at the expence of their blood. In return for their fealty and services, the lord was expected to protect them, and to promote their happiness. We who live in an age of military insipidity, can scarcely appreciate the glories of splendid and enterprising feudality. I admit that many were the prostitutions of the true and noble spirit of chivalry. I acknowledge that many were the servilities which were grafted upon the system by



selfish and ignoble lords. But I must add that I do not believe that those prostitutions and those servilities were so aggravated and so numerous as some historians violently prejudiced against the feudal system, have stated.

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475.

MUCH complaint is made respecting the delays attending chancery suits, and with cause. But the court of king's bench is not unattended with the same kind of inconvenience. The making of causes at nisi prius remanent, (or 'remanets' as the unclassical term it,) is very expensive, and the necessity for it is very frequent.

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476.

PUNISHMENT OF DEATH.

MEN will always endeavor to encroach upon the rights of others, unless they be restrained by some penalty operating upon their senses, and the fear of which repels them from incurring it. Such is the object of all human punishment — prevention of crime, and it must be bounded by that end or design which gives birth to it, I mean necessity.

We have clearly no moral right to deprive human beings of life, unless it be *necessitate rei*, for the crime of murderous acts. No man has a right to kill himself, and may A. lawfully dispose of the life of B., when B. himself may not dispose of it? If he have no such right, he cannot possibly delegate it to a political representative. Do not let us forget the merciful examples of Elizabeth of Russia, and Catharine the 2nd, and of the Romans.

The duration not the intensity of the infliction operates in the most powerful degree, on the human mind. Perpetual slavery may be rendered a lasting spectacle—the agonies of death endure but for a moment. The one is constantly before the public gaze, but the other is forgotten, almost as soon as it is observed. And yet this extreme severity of punishment is intended for the benefit of public example. When punishments are extravagantly ferocious, or unnecessarily severe, they excite feelings of compassion for the criminal, and indignation at the laws, instead of sentiments of horror for the crime. Surely loss of liberty for life, must excite more lasting impressions, than momentary agony.

The punishment of death familiarises the public eye to the ferocity of human bloodshed—an evil most dangerous and impolitic. I ask every man whether he does not contemplate the office of public executioner, with inward horror, and yet if the punishment be just and defensible, he who executes it is *quoad hoc*, a good man and an honest citizen. There is a spirit of humanity in the human mind, which abhors the infliction of death. It is the sweet instinct of nature, and we dare not stifle it. Voltaire observes that Jefferies in England and *Coupe-tête* in France, were intended by nature, not for judges but for executioners. The infamous sentence passed upon Titus Oates, for perjury, appears to justify the assertion. Having extracted the sentence from a scarce work, I will with the permission of my readers transcribe it.

“ That the defendant should pay 1000 marks upon each indictment—that he should be stripped of all his canonical habits—that he should stand in the pillory before Westminster-hall gate, upon the following monday, for an hour, with a paper over his head (which he was first to walk with round about to all the courts in Westminster Hall,) declaring his crime—that he should upon the Tuesday, stand in the pillory at the royal exchange for an hour, with the same inscription—that on Wednesday, he should be whipped from Aldgate to Newgate—that on Friday, he should be whipped from Newgate to Tyburn—that moreover for annual commemoration upon every 24th of April, he should stand in the pillory at Tyburn, just opposite to the gallows, for one hour, upon every 9th of August at Westminster-hall gate, on every 10th of August at Charing Cross, on every 11th of August against the Temple gate, and upon every 2nd of September at the royal exchange during life—and that lastly he should stand committed a close prisoner as long as he lived.” Who can say that such an enormous judgment as this was calculated to repress any crime of which Oates was guilty? The indignation for the crime is buried, and buried, and buried again, in our disgust for the abominable cruelty of the sentence. The punishment of death does certainly in one sense prevent crime, for it restrains the thief who is hung at the Old Bailey from thieving any more. But it is our duty as careful judges of political economy, to view the question in its most extended prospect. I am very sorry to observe that public executions are so frequent and common-placed, that

they are regarded more in the shape of entertaining amusements or interesting spectacles, than of retributive solemnities. Human life is inestimable, because no money can purchase it, and it should not therefore be put in competition with the theft of a few articles, perhaps merely luxuries, of the value of a few shillings. The unhappy consequence of the universality of the penalty in this country, is that judges and juryman connive in favor of the criminal, conceiving it to be more honorable to break their solemn oaths, than to be instrumental in inflicting a cruel and unreasonable sentence. To take away the life of a human being, is almost the exclusive privilege of that God who gives it only as a trust to fulfil its purposes, and absolute and imperative necessity alone can justify the deprivation of life. The mosaic dispensation, which has been alluded to as authorising the human infliction of death, has been superseded by the christian system. "An eye for an eye, and a tooth for a tooth," is a doctrine which true christians cannot consistently with their faith, acknowledge as valid. We should consider the awful nature of the responsibility which we incur, by inflicting death. The certainty of punishment upon the conviction of offences, is one of the most essential and powerful remedies against their commission. The criminal calculates upon the chance of escape, first, by not being prosecuted; secondly, by a defect in the mode of prosecution; and lastly, by escaping the strict severity of the nominal punishment ensuing upon conviction. In the penal suffering of imprisonment which I have referred to, the criminal may make some reparation of his crime to society, by manual labor for its benefit.

Let me not be told, that human victims have been abominably immolated from the earliest ages—that is no defence of the practice. I know that Error has always dwelt upon earth, and yet if I could fix her to one point—if I could chain her to one place, I would exert all my humble energies, and I would concentrate all my feeble powers to destroy her. I know that the breath of Error infects all countries, in all ages, but it is not the less pestilential on that account. Long and constant is the obscurity which attends her, though brilliant is the flash of truth which sometimes breaks upon the mystic scene. But I trust, that ere long, in some blessed age, which we may not enjoy the happiness of, the constellation of truth will burst upon the world in il-

lustrious blaze, and dispel the mists of darkness which have hitherto mocked the efforts of philosophy, and the demands of justice. I well know that my voice is too feeble to drown the clamors of custom, but weak as it is, it shall never be silent when the claims of justice are disputed, and I have the gratifying pleasure to know that there are amidst the crowd of the ignorant, the prejudiced, and the unjust, some few wise and honest men who will mildly listen to the appeal of humanity and the voice of truth, who will dare to think nobly for themselves, and who will not submit to the degrading follies of other deluded or interested men. Such are the glorious characters to whom I appeal—such are the illustrious beings who outshine the prejudiced, as much as the sun excels the firmament in splendor.

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## 477.

THE result of Sir Francis Burdett's motion on the catholic question on the 1st March, 1825, presents a most exhibitory instance of the influence of moderate measures on the human mind. Immediately after the delivery of Mr. O'Connell's most eloquent but most passionate appeal to englishmen, at the catholic meeting in London—an appeal so declamatory and violent, as to be calculated to rouse the anger and semi-indignation of many, Sir Francis Burdett with manly and deliberate wisdom, came forward as the cool though energetic advocate of catholic freedom, softened down the angry feelings of each party, apologised for the heat of catholic disappointment, and enthusiasm, represented the Irish catholics as the unfortunate children of circumstances, and implored their relief on the affecting grounds of compassion, and benevolence. His effort made, I should add, at a time when protestant anger had been violently roused by the agitation of the law for the suppression of "the catholic association," and made also at a time disapproved of by the most able and zealous advocate of catholic liberty—Mr. Canning; to the surprise, and in fact, amazement of a great part of the country, succeeded in carrying the resolution in the lower house, by a majority of 13. Such are the influential and productive effects of impartiality and moderation.

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## 478.

GUERCINO GIOVANNI FRANCESCO, whose

cognomen was Barbieri, commonly known by the name of Guercino da Cento, possessed a fine taste for design, which although frequently naturally easy and partially grand, was unelevated by any considerable degree of elegance of form, or correctness of design. So partial was he to the extraordinary style of Caravaggio, that he most studiously imitated his manner, particularly in his coloring. It appeared to be the great object of his practice to acquire a perfection and force of coloring, imagining that the most imperfect judges of painting were most sensibly affected by, and were good judges of the coloring of pictures, but that few persons possessed sufficient elevation of thought and correctness of imagination, to discern imperfections in designing and composition. The great union and harmony of his colors, and his admirably expressive imitation of real life, must be opposed to his want of dignity and occasional defect of truth, and to the comparative deadness of his carnation-colors. By adopting the remarkable style of Caravaggio, distinguished by the singularly bold opposition of lights to shadows, he caused his pictures to exhibit a powerful effect. He considered it to be impossible to imitate nature with truth and effect, without such peculiar style.

Guercino was the son of an artist who cleverly painted subjects of natural history, and was born at Cento, a village near to Bologna, in the year 1590, and after studying under Benedetto Gennari, entered the school of the Caracci. After devoting the best part of his long life to the style of Caravaggio, he altered his manner for that of Guido and Albano, although partly against his private judgment, but he did so in consequence of the general admiration which Guido and Albano had gained throughout Europe. *The history of St. Petronilla*, adorning St. Peter's at Rome, is considered his best work. He died in the year 1666.

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#### 479.

A SYSTEM of over legislation is exceedingly injurious. Laws lose their force and authority when they are allowed to spring up into the world like mushrooms.

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#### 480.

SOME men treat their religious faith as evidence of their works. Others treat their works as evidence of their faith.

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## 481.

**EVERY** philosophical inquirer is a free-thinker; but every free-thinker is not a philosophical inquirer.

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## 482.

**OPIE** was distinguished in his works, for breadth of form—simplicity of character—and force of conception. His subjects were of the imposing and terrible kind—not of the tender and beautiful. The expression of his heads were forcibly depicted, and his physiognomy strongly marked, particularly when he represented men of old age, or engaged in violent action. He executed his works with a broad and daring pencil. His *chiaro scuro* was so admirably managed, that the effect of his pictures was often very illusive. In bold and determined imitation, he was particularly successful. He sought to compensate for the want of classical knowledge, by the adoption of forcible character—natural delineation—and true imitation. Sensible of his want of accomplished taste, he studied bold effect, and masterly power. His expression wanted elegance, and his execution refinement, and his pictures in general displayed a want of taste, and of fertility of invention. He employed his talents in representing natural objects, with effect and truth. His costume was often anachronous, but he adopted this improper custom rather for the purpose of contrasting forms and of convenience, than from an ignorance of correct periodical costume. He was very much accustomed to introduce armor and favorite draperies into his pictures, and disposed of them to suit his convenience. His portraits were more particularly characterised for precise, judicious, and positive form of features, than for fine imagination and alluring beauty.

This artist was the son of a village master carpenter, who used to work in the saw pits, and was born at St. Agnes in Cornwall, in 1761. Possessing very strong mental endowments and great industry, and having studied Euclid with much success, at the age of 12 years he actually opened an evening school, where he taught some pupils who had attained double his age. From his 10th year he evinced a very great predilection for drawing, and his father, to whom he had been apprenticed, at last felt himself bound no longer to oppose the inclinations of his son, so often, and so forcibly expressed,

and allowed him to devote himself exclusively to his favorite pursuit. His first patron was the late Dr. Wolcott, who presented him with letters of introduction to many respectable families in Cornwall. In the year 1781, he came to the metropolis, and aided by the powerful pen of Wolcott, the young painter, who had emerged from the labors of carpentering in a tin mine, excited much of the public attention, and being introduced to the fashionable world by Mrs. Boscawen, he received many commissions for portraits, but the estimation of the *haut-ton* for Opie's talents was in the short period of twelve-months very considerably diminished, in consequence of its being discovered that his portraits were simple and unadorned, and that, unlike to the accommodating painters who were willing to sacrifice identity to beauty, his works were characterised by simple and unadorned truth, instead of alluring variety and enchanting beauty—in truth, that the ladies were not sufficiently flattered in added beauty, and the appearance of the gentlemen was not sufficiently improved by added dignity. But Opie had a mind which was endued with sufficient fortitude to bear with calm resignation, the perverse taste of the giddy multitude, and most philosophically and prudently suffering his temporary loss of employment to operate rather as a stimulus to increased exertion, than as a cause for idle relaxation, he studied historical painting. He was subsequently so fortunate as to obtain an honorable employment in three distinct galleries of art—the Shakspeare gallery, Bowyer's english historical gallery, and Macklin's gallery of illustrations of the bible. When he had executed those commissions, he painted many pictures of rustic and domestic incident, pursuing those materials which the dutch and flemish schools rendered interesting, by fine finishing and convenience of size, but which he painted upon a larger scale. He was admitted as an associate of the R. A. in the year 1786, and upon the abrupt dismissal of Mr. Barry from the office of professor of painting to that institution, he at first declared his intention of aspiring to the honor of the appointment, but he declined in favor of Mr. Fuseli, who in 1805 was appointed keeper, and was therefore succeeded in his former office by Mr. Opie. In the year 1804, Opie publicly read two lectures on painting, at the royal institution, which although heard with partial approbation, was not sufficiently methodical, but the lectures displayed

elegance of language, and a partiality for literature, which of course attracted the warm admiration of his hearers, who had been prejudiced against him by common report, as being a coarse and vulgar man. His life of Sir J. Reynolds, in Dr. Wolcot's edition of Pilkington's lives of the painters, and his ' plan for the formation of a national gallery, tending at once to exalt the arts of this country, and immortalise its glories,' evinced great literary talents. He delivered at the Royal Academy, only four lectures out of the six which are prescribed to each professor, and they are very highly valued for their apt illustration of the proper principles of art. He died in 1807, and was very honorably interred in St. Paul's cathedral.

Opie's character was open, unreserved, manly, bold, and energetic, and although he despised vanity and ignorance, he deprecated them rather by friendly censure, than by severe reproach; he was a warm friend, and a most entertaining companion, and felt much pleasure in occasionally quoting passages from the great poets. He was very industrious, and delighted in the practice of his profession, of which he constantly spoke with an enthusiasm, the commanding energy of which could scarcely fail to energise his auditors.

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483.

MANY an excellent principle and many a virtuous individual are sacrificed to obscurity. In the bustle of the ever-moving world, the tear-drop of sensibility falls unobserved amidst the roar of popular enthusiasm.

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484.

FASHION and principle are never in strict and regular accord—they are always combating with each other for the mastery.

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485.

THERE are three sorts of fiction: the ideal representation of that which may probably take place—of that which may possibly occur—and of that which from the constitution of things, never can occur.

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486.

IT is not sufficient that we delight in the profession of truth—that we hope to acquire it—that we sacrifice temporary interests to it—that we do all in our power to attain and to preserve it. It is our duty also to endeavor, so far as we can do so, to diffuse the truth—to impress conviction on the minds of others—to render others happy, as well as to provide for our own comfort.

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487.

BIBLIOMANIA is in some instances, laughable. It is, in fact, the affectation of mere singularity. Bibliomaniacs select at a dear price, some books because the colons in it are turned the wrong way, or the commas are turned upside-down—others because the authors' names are not prefixed—others because the references to the individuals who are the subject of them, are asterisked—others because they were printed at Amsterdam, or at Leyden—others because they are printed in italics or black letter type—others because they have valueless notes in their margin—others because they have no title-page—others because they are printed in red or blue ink—others because they have no preface—others because the pages are not numbered—others because they have been robbed of their commencements or conclusions—these are qualities of course wholly independent of the real merits of the books in question.

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488.

IT is a circumstance worthy of observation, that the jews did not believe in the existence of angels, until after the Babylonian captivity, and we are therefore justified in the supposition that the subsequent belief arose from their imbibing the oriental notions of their conquerors.

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489.

WHEN the majority of the people of a state revolts against their civil governors or rulers, and succeeds in establishing a new dynasty, or a new form of government, the people are still entitled to be acknowledged as an independent state, and other nations are bound to receive and to as-

sent to those public authorities which have been substituted by the people in the place of those who before the revolution represented the state. The choice of a government exists in the people which it governs, and when such choice is positively determined, other nations must acknowledge it.

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## 490.

IF ladies contract a violent dislike against medical men or lawyers, it is all over with them. The ladies form the most influential part of society, although they are not permitted to be legislators or public ministers.

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## 491.

MOST men have some darling system—some favorite principle—some intellectual hobby, which they preach for, and recommend as the *summum bonum* of perfection and attraction, and as the panacean source of all good. How nobly happy are those whose everlasting pursuit is truth, and not a system !

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## 492.

THERE can be no doubt that providence brings good out of all evil, because all evil is permitted, and providence would not permit evil for the sake of evil, and although this work is performed often without our comprehending it, it is not the less achieved—the all-comprehending power of providence does not the less exist, because we are unable to comprehend it. This universal goodness and beneficence of God is the most consolatory blessing upon earth ; it is a balm to the wounded heart, and supreme comfort to the wretched. There is no misery which it is not calculated to alleviate—there is no misfortune which it does not tend to cure.

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## 493.

PRUDENCE and good temper will compensate for a multitude of freckles on a wife's face.

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## 494.

MILITARY and naval men profess to have a higher notion of honor, than other persons. But I must not

be accused of a want of generosity, in expressing my belief that their profession of extreme honor is too often the bubble of a plaything, or the cloak to cover dishonor. It is illiberal in them to assume to themselves the peculiar pretence of being more honorable than their neighbours. And experience compels me (almost against my will,) to add that there are some officers who are more ready to be insolently furious in repelling imputations, than they are studious not to deserve them.

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495.

**POPULARITY** is a most unsafe staff to trust to, for support. For to-day, a man is received with thunders of applause, by the people, as if he were the Jupiter tonans of their system of divinity—tomorrow, his ears will be deafened with the furious curses of the ungovernable multitude. The people are any thing but consistent. An actor who had been guilty of most degraded and unmanly conduct, and who lately appeared before the public, was at first received with all the horrid fury of disapprobation, which an english theatrical audience can so powerfully exhibit. Within a week however from that time, and after he had insulted the public with a contemptuous address, that public was intimidated into submission, and hailed him with unqualified and enthusiastic cheers of approbation.

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496.

A MOST abominable publication has lately appeared under the title of "memoirs of Harriette Wilson." It discloses scenes, the exposure of which cannot have a beneficial influence on the readers. It divulges facts never intended nor fit for public exhibition. It glaringly exposes to the greedy eye of popular curiosity, incidents disgusting, puerile, and profitless. And I cannot avoid associating with the base production, the infamous breaches of trust, not only committed in but also incidental to the publication. As a lawyer, I have no doubt that the book is grossly libellous, and I think that for the sake of public example and public morals, its publication should be restrained, by the operation of an indictment. I am informed by my bookseller, that it has had an immense sale. For what frisky youth has not

Harriette Wilson in his side-pocket? For myself, I will freely confess that the casual perusal of three pages sufficed.

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497.

WHIGS and tories profess to have the same end in view—the happiness of the people. They differ only in the mode by which that end is to be acquired. The whig fears the power of the crown—the tory fears the influence of the people.

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498.

MEN who are mere superficialists in knowledge, like flattery more than flattering.

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499.

ALMOST every attorney has need of industry. Now he is in a court of chancery—now in a court of common-law—now at *nisi prius* in town—now at the assizes—now he is concerned in actions of this kind—now of that—now he has to direct—now to advise—now he is retained for a plaintiff—now for a defendant—now he is responsible for the estate—now for the life of a client. His duties are more various and arduous than those of a pleader, who has little more to do than to state and apply the dry principles of law.

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500.

AN attorney should have fixed principles of conduct in the practice of his profession. For even with supposedly prescribed rules of probity and honor, he may bring himself to fancy that he is right, when he is wrong, and to accommodate his views of correctness to his private and ephemeral interest.

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501.

HIS majesty's present ministers are most deservedly popular. To them are at length to be happily attributed, many improvements and projects in the highest degree beneficial to their country. The encouragement of commerce—the enlargement of the british museum—and the partial consolidation of the statutes, are objects which prove that mi-

nisters have had in view nobler results than the mere gratification of party-designs.

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502.

HONESTY is the great test of moral rectitude.

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503.

THERE is a prejudice existing in the minds of men in general, against the allowance of technical objections taken in law-cases. But it is not sufficiently considered, that there can be no distinctness and certainty, without technicality, and that such quality therefore far from forwarding injustice, is immediately opposed to it. No laws can be carried into effect, without forms. No man can properly defend himself against an unspecific, loose, or indefinite charge. A man who steals a fork, should not be tried for stealing a knife. The only real question appears to be, whether an accused should be detained and tried upon a second indictment, when the first has been declared to be informal? Such an alteration in our laws would have at least real and great inconveniences.

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504.

AMANDA is the child of loveliness. Her manners and deportment are extremely engaging. Her's is the power of fascination, and enchantment. Happiness beams in her eye; loveliness sits upon her eye-brow. Her features are interesting, as her countenance is prepossessing. With her, each look is mildness and each word is kindness. She has a sylph-like form, which imparts to her person the attraction of pleasing elegance. She has no air of haughty pride or contemptible affectation, but she is in all her conduct, the same courteous, affable, accomplished, pleasing, and good-natured girl: the same in the parlor, at the card-party, the concert, and the ball-room. She has an artless and ingenuous mind, which is a stranger to the frigid coolness of reserve, and she places a ready confidence in all whom she meets, until the worthy trust is basely abused, and forfeited. When I survey her coal-black hair, arched eye-brows, grecian profile, pearl complexion, eyes of sparkling vivacity, coral lips, ivory teeth, falling shoulders, and snowy neck; and, above all,

when I contemplate the many graceful accomplishments which add lustre to her personal charms, my breast is fired with a glow of admiration, which bids fair to inspire me with the emotions of love. She seeks not to please in the vain conversation of petty scandal, but delights to converse in the accomplished circle of intelligence and learning. She is a great enemy to the idle foppery of the day, and to meet a dandy is her worst purgatory. She terms him 'a disgusting animal,' and 'a stay-laced simpleton.' She will frequently shrewdly observe:—'how can men who would lord their empire over us, and claim the prerogative of manly dignity, copy us in wearing an appendage only necessary to our sex, to retain our persons in proper shape? I verily believe, that if their snits of whalebone, were exchanged for those of steel, they would tremble in their martial harness, and retreat at the very sight of an enemy!' Amanda is blessed with the possession of those endearing graces which admirably set off her superior intellectual endowments, and literary attainments. She has the agreeable art of suiting her conversation to her company, and has a respect for the tastes and feelings of all with whom she is connected. She treats her lover with one of the songs in 'Rosina,' and some interesting remarks upon the charms of music and dancing; to the connoisseur, she exhibits her curious collection of drawings, coins, and minerals; with the geographer, she discusses the question of reaching the pole; and to the classic, she delivers a favorable opinion of the letters of Pliny. Thus it is that almost every one courts her company, conscious of her finished attainments, and prudent discretion. If she be ignorant of any thing, it is of that empty every-day conversation well known amongst the gay and frivolous, by the somewhat appropriate definition of 'small talk.' In the fashionable rank of her acquaintance, she is designated by the very significant title of 'the learned lady,' and as it may be presumed, she is, on this account, the undeserving subject of many a trifling joke, and of much absurd ridicule. But she is laughed at by those who are stupidly ignorant of the benefit of the studies, to which persons of discrimination and good sense fondly attach themselves therefore she charitably pities that unreasonable censure, which she deems to be the natural consequence of fashionable folly. When she can, consistently, and without injury to her mind and good quali-

ties, conform to the *ton* and the mode, she does so, with but little hesitation ; but she has too much respect for her character, to become an infatuated disciple in the perverse school of modish error, and prevailing ignorance. Notwithstanding her placid sweetness and mildness of temperament, she can well express her disgust at the contemptible sneer of the hypocrite, and the malicious grin of the villain. Her pleasing society is a continual round of pure and delectable enjoyments. Such is the weakly-delineated portrait of the worthy Amanda, and the reader must blame the writer for any defect in the outline of this lovely girl. When she bestows her fair hand upon Philagathon, what supreme bliss will he attain ! In her will he find the prize of virtue, and the joy of youth. When the rose has deserted her cheek, and the lily no longer triumphs in her complexion, she will still have in store a rich fund of mental treasures—treasures which pall not by fruition, but rather increase by enjoyment and duration. Would that we had more who resembled Amanda ! Would that false gaiety, ridiculous vanity, and ruinous dissipation no longer corrupted the female mind with their subtle poison !

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### 505.

TO the truly good man, every place is consecrated—every day is sacred—every act of God is a volition of goodness—he views every object of creation as a symbol of the divinity—and truth is his universal refuge.

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### 506.

IF the duke of York, the immediate heir to the british throne, really stated in the house of lords, as it has been imputed to him, that “so help him God, in whatever situation he should be placed, he would resist to the utmost of his power, all concessions to the catholics !” it is an event deeply to be deplored. For without reference to the policy or the impolicy of the question at large, the request of six millions of subjects is entitled to be treated with perfect respect, if not with cordial assent. Those who are friendly to the system of monarchy, must greatly regret any circumstance which stirs up the feelings of the people, or of a large portion of them, against the reigning sovereign. And I cannot but fear, that should the duke of York ever succeed to the

british throne, his mistaken declaration will be remembered to his prejudice. I have no affection for catholic superstition. I have no esteem for pretended infallibility. I am a warm friend to monarchy. But I am free in confessing that were I placed in the situation of a catholic, I should be perhaps so disloyal and prejudiced, as to withhold the shout of acclamation from him who had expressed his determination (I must not say to persecute me, but) to subject me to political inconveniences, on account of my theological tenets.

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507.

WE often complain of the dispensations of providence, and yet those dispensations are in wisdom, truth, and excellence, unimpeachable. We should not so complain of them, if we could perceive them in all the beautiful regularity and accurate intricacy of their causes, connections, and consequences. They would then appear to us as they really are—the happiest, and therefore the best possible results of a most wise and infinite intelligence.

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508.

HE, who having been forgiven a great fault, is slow in pardoning an after slight indiscretion of the forgiver, is meaner than the crawling reptile.

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509.

I CANNOT believe that any person is above all flattery. There is nothing censurable in being pleased with the rational approbation of others.

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510.

IT is difficult to forbear smiling at the pedantic affectation of elegant and hyperbolical language, which some of the auctioneers now assume. One of them “has the honor most respectfully to acquaint the nobility, gentry, and amateurs, that on an early day, he will submit to their liberality, a splendid, costly, and unique assemblage of articles of taste and vertu, consisting of an infinite variety of items rare, curious, and valuable, too numerous to detail in an advertisement, and the genuine property of a distinguished amateur in the fine arts.” Another informs us that he is about to dispose of,



by the hammer, an “unequalled exhibition of bijouterie, and marqueterie.” A third magnifies a single auction room fifteen feet square into “spacious rooms.” A fourth designates himself “an universal estate-agent and valuator.” A fifth “is authorised by a person of distinction, well known in the fashionable circles, to announce the peremptory sale of a most unrivalled collection of curiosities—*chef-d’œuvres* of nature and art, too numerous for the limits of an advertisement, but highly attractive and interesting to collectors, connoisseurs, and lovers of the antique.”

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### 511.

**RATIONAL** education is the grand base, whercon rests the progress of moral as well as of intellectual improvement.

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### 512.

**MEN**, like God, should never inflict punishment in anger, but always with mercy, and with a view to eventual reformation, and yet we too often observe legislators, wielding the sword of terror, instead of balancing the scale of justice, and executing the vengeance of demons, instead of exercising the spirit of wisdom.

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### 513.

**THOSE** who treat the hacknied terms of “regeneration,” “election” and “grace,” as distinguishing a peculiar supernatural influence, distinct from natural and efficient means, which are easily attainable by all men who are endued with reason, reproach the deity with injustice, by ascribing to him choice without rule, and the arbitrary imposition of an impossible duty, or in other words, with the infliction of an obligation without the capacity to perform it.

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### 514.

**THE** product of infinite goodness must be infinite benevolence.

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### 515.

**WE** are frequently accustomed to over estimate the real greatness of former states. In Athens, which has

been eulogised for its liberal political system, a very great majority of the people was slaves.

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516.

GOOD predominates over evil in all the works of the great God. If it were otherwise, not all the ingenious subtlety in the world could convince me that God is, as I am confident from his works he is, a supremely good being. An evil only, would, in a creation, cause evil to predominate.

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517.

THE delusion of the heathen philosophers astonishes us. They whose intellectual energies must, I am led to think, have discovered sublime truths, were either too prejudiced, or too selfish, to communicate those truths to their fellow-creatures, whom they allowed to remain in dullest ignorance. If the rays of moral light to which I refer, really did not flash across their minds, the fact is still astonishing.

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518.

WHEN the great author of all things established his laws, he foresaw their consequences, mediate and immediate, in all their possible contingencies, and various modes of action. He made them to exist, not to be altered, although he has suspended them when the accomplishment of some eminent miracle was necessary to fix the attention or excite the faith of men.

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519.

THOSE who deny the possibility of acquiring genius, support the doctrine of fatality.

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520.

ENTHUSIASM will go twenty times as far as philosophy, but will not produce a twentieth part of its good.

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521.

BEAUTY, A FRAGMENT.

BEAUTY, thou potent charmer of the soul, whose empire is the heart, and whose government is love, may thy

endearing blandishments not to be sacrificed to vice, and may thy vanity never triumph over reason ! may'st thou ever regard those elegant personal accomplishments with which thou art blessed, as the gift of that God, who demands, in return for them, excellence and virtue. Thou art endued with an imperial power—the power of pleasing at first sight ; may it always be directed to a good and useful purpose, and may'st thou never wander in the paths of vice, over which, here and there, is scattered a gay ephemeral flower—the gaudy receptacle of subtle poison, but otherwise the rugged soil is barren and pestiferous ! Then Virtue will encircle thy brow with her emerald garland of honor, and Religion will invest thy head with the starry crown of her immortal glory. The acute glance of beauty can avert the deadly blow of the inhuman murderer. The despotic tyrant who steels his obdurate heart against the merciful calls of humane compassion, bows a submissive slave to the power of beauty, and the impulse of love. Overcome by the powerful charms of the lovely Angelica, the assassin falls a self-debased and a self-convicted villain at her feet, although but lately he swore at the altar of his faith, an eternal enmity to the reeking blood of her father. But neither the deep humility of crime, nor the self-abased acknowledgment of guilt, nor the mean disgrace of humbled power, nor the earnest entreaties of forgiveness, can quell that enduring spirit of paternal affection which urges the fatherless child to indignation, and prompts her to revenge. Sensible that his feigned sorrow proceeds rather from an awe of her than from a sense of virtue, and that his heart is, in its sincerity, still cruel and unrelenting, she spurns his proffered reconciliation with contempt, and entreats the assassin to plunge deep into her fair bosom, the death-dagger of her father. Such is female virtue in its highest sphere of glory, that it knows no fear but that of Heaven, and feels no pang which is not the punishment of vice. Sometimes it broods in solemn state over the calamitous misfortunes of life—sometimes it braves them with a dauntless imagination, and with an astonishing fortitude. In the exercise of its milder qualities, it weeps over ruin, and bewails the wreck of honor—under the sterner influence of its stronger powers, it meets impending danger without fear or confusion. I know of no grace which sets off beauty with a better charm than modesty. It is that bright halo of hallowed honor, superlative purity, and su-

preme excellence, which shines only in the regions of Virtue. It is most pleasing to observe Beauty when in the zenith of her powers, the meridian of her glory, and the sun-shine of her splendor, set off her charms with the ornament of grace, untainted with ostentatious vanity and pride. Then it is that she allures all with a strong inclination of the will towards her; then it is that she reigns in superior glory. The lustrous star of Venus is the bright constellation of youth. May it ever prove the guide of virtue, and the ornament of moral excellence, cheering its illustrious train of followers, with hope, and confidence, and bliss! The blooming virgin should have something more than beauty to recommend her to the lovesick swain. Beauty is but the frail and fleeting honor of a day; but when the rosy cheek has lost its freshness, and the shape its perfection, the brilliant lustre of mental accomplishments survives their decayed receptacle, and shed around their possessor a galaxy of refulgent glory.

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## 522.

### PATENTS.

**INVENTIONS** are generally the productive results of ingenuity, industry, reflection, and talent. They are seldom the effects of accident, and still more seldom detrimental to the interests of mankind. In many instances, they are the fruits of the most intense study, and the most laborious application. And is it not fair and just, that he who after much toil and zeal, succeeds in enlarging the sphere of human exertion—who throws a new light across the field of science—who improves the condition of the arts—and who increases the happiness of mankind, should be honored, and recompensed with some distinguishing privilege of emolument, which may serve as a reward to him for his assiduity and genius, and as an incitement to other men to pursue his laudable example? If it be granted that he is entitled to a reward, and I know not how the concession can be denied, then I think that it cannot be better accomplished than by publicly delegating to the individual for a reasonable period, an exclusive power to manufacture and sell that particular article which has been the produce of his study. His reward will then be in proportion to the importance of his discovery. If the invention be of consequence, the demand for it will be great;

if on the contrary, it be of a trifling nature, he will acquire but little gain from the temporary monopoly. It is seldom that men either are or can be publicly rewarded in this exact ratio, according to their particular merits.

If instead of the privilege of patents, public premiums were awarded to inventors, such premiums would constitute a positive and direct tax upon the public, and it would besides, be very difficult to apportion the proper amount; but under the system of patents, the compensation not only bears an exact measure of justice according to the demand for the invention, but is also raised by a voluntary and optional contribution or purchase, so that none but those who use and derive positive benefit from the invention pay their share towards the patentee's remuneration. And although patents are occasionally granted for inventions comparatively of trifling importance, such as patent blacking, patent hair-brushes, patent braces, and patent cork-screws, yet let us remember that those commodities are not to be despised, which contribute even in the smallest degree to the rational comforts and innocent enjoyments of life.

But although the general principle of granting patents for useful inventions may be commendable, yet it may be worth the consideration of the legislature whether the procurement of patents for inventions, should be incumbered with the payment of those heavy fees, without which a patent cannot be obtained. I have known cases myself in which such an incumbrance has cramped the exertions of genius, and has restrained the inventions of science, and I am amongst those who are democratical enough to conceive that royal favors, should rather be bestowed upon merit, and for merit, than upon money, and for money.

But although the particular mode in which patents are now granted may be objectionable, yet the system of granting patents tends more to promote than to retard the arts and sciences.

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### 523.

**CREATION** is a term applicable only to God.

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### 524.

**THERE** are happy periods in sober, tranquil melancholy, which it would be absolute insanity to exchange

for the luxurious revelry of the most intense voluptuousness.

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525.

PEDANTIC originality without actual usefulness is idle employment. It is the goodness of a thing, not its mere name, which constitutes its weight in the balance of worth.

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526.

IF man were a being of such supreme, innate, intrinsic excellence as some persons contend, what necessity is there for laws—what occasion for divine revelation—what need of religion?

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527.

TO contemplate without invidiousness, and with placid, serene, contented complacency, the happiness of others, is the most delightful, and the most amiable of pleasures.

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528.

TO say that a man *does not* know himself, or his own heart, is very problematical; but to say that he *cannot* is absurd.

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529.

AN unsuspecting affable woman may at times commit little unconscious levities, but even those levities betray charms, and graces, and virtues, always unseen in the prudish woman.

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530.

HE who takes to his bosom a prude, must, if I err not, be selfish, mean, and ungenerous.

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531.

PUBLIC OATHS

HAVE been reprobated as public evils and useless profanities. If the present were a golden age, when men's inclinations prompted them only to virtue, it might be

said that there was no need of this holy bond—this sacred tie—this awful solemnity of public oaths. But knowing as we do the imperfection of man, of which every day's experience furnishes us with forcible proofs; knowing, I say, how apt temptation is to triumph over truth; I think that we are bound to assent to the proposition, that there is absolute need for some sacred institution to bind man to man, and to form a check against wickedness—a barrier against vice.

Penalties may fail in controlling evil inclinations when oaths will be successful. There are many who sneer at fines or imprisonment, who yet tremble under the powerful control of this solemn obligation. Punishments are in fact nugatory when they fail in their effects. It seems to me a wise rule that the truth shall be ascertained in judicial inquiries only upon oath. If every man's word were a sufficient testimony in a court of justice, our lives, our liberties, and our innocence would be immolated on the unholy shrine of injustice, upon the bare *ipsi dixerunt* of infamous witnesses, unsanctioned by the most powerful and the most prevailing security which now happily protects us. No man's pillow would be the repose of safety, unless we were so protected. Oaths are very necessary obligations, and being necessary are unquestionably lawful, if not prohibited by God.

Fancy has plucked many a feather from her wing in the discussion of this question. Some very amusing theories have been started on this subject; but amusing and ingenious as they are, I do not regard them as incontrovertible. Notwithstanding the positive dicta of some writers, I feel myself justified in contending that oaths bear the sacred stamp of divinity upon them. I shall not be considered as digressing, when I lay much stress upon this branch of the argument, for if it can be shewn that oaths are sanctioned by the deity, we are bound to infer, not only that they are lawful and necessary, but also that they are beneficial to truth, for God is the source and the life of truth. I deny that the deity has prohibited the use of solemn oaths upon occasions which render them necessary. God has sworn—Christ has sworn—his apostles have sworn. Not oaths in general, but only two descriptions of them, are prohibited by scripture—false and profane oaths, which all the supporters of the institution in its purity, concur in condemning. God's examples have not been at variance with his precepts, and yet unless we can ar-

rive at that absurd conclusion, we must admit that oaths are positively, expressly, and unequivocally sanctioned by the deity. Many solemn declarations in the form of oaths appear in scripture. In the testament, it is said "God is my witness"—"before God I lie not"—"God is my record"—"I call God for a record upon my soul"—"As God is true, our word was not yea and nay." Are not these expressions actual oaths, and can we believe that Paul would have so sworn, had not his faith permitted it? Useless oaths alone are forbidden by revelation. Knowing that the deity himself has sworn for the satisfaction of the human race, the creatures of his own creation; knowing that he has, upon many occasions permitted, and on no occasion restrained the use of oaths, and convinced that they are necessary and powerful religious obligations, I think that we can safely arrive at no other conclusion than that they tend to elicit and promote the truth. Some men seem to have viewed the case, without a proper share of candor, for they have taken a thing for granted, and have built a singular theory upon a doctrine of their own proposing. They assert that God has said:—"swear not at all!" I deny the fact. I admit only that particular prohibitions are inserted in scripture. The deity by his prophet restrained the profane swearing which was in use upon vulgar occasions; he did not prohibit the use of solemn public oaths, but merely expressed his displeasure at the worthless vulgarity of frivolous imprecation, by particular objects of God's creation. It is a fact very remarkable, and well worthy of our attention, that God never prohibited the use of public oaths sanctioned by the laws, and never prohibited men from solemnly swearing by his own personal divinity.

I suppose the definition of an oath, to be a solemn appeal or invocation to God, whereby we call for divine vengeance if what we state under the sanction of such oath be false. I will not enter into any nice distinctions which ingenious subtlety may suggest; I will not in that respect, follow the example of some technical polemics; the definition which I have stated, appearing to me sufficient for the present purpose. An oath, therefore, can scarcely impress a juror with other sentiments than those of solemnity and religious awe. It reaches the very soul. It binds most powerfully, the consciences of men. It teaches individuals to pause seriously, before they publicly adjure God as a witness of any false



testimony. An appeal to the almighty is the highest appeal, and is therefore the greatest sanction of solemnity. An oath, as it is the most forcible obligation, so it is the greatest security which we can conceive for the truth of what a man alleges. I know not how society can be secure without this institution, it forms the most powerful prevention of the exercise of evil conscience. An oath gives satisfaction—it ends the doubt of controversies.

I readily admit that there is no occasion for seven or eight oaths to accompany two pounds of tea to the table of the consumer. I have been told that a ship cannot be cleared out of the port of Liverpool, without the previous ceremony or rather profanation of no less than forty oaths. The absurd practice is unwise and injudicious. Every thing that lessens the value and decreases the solemnity of the form, should be avoided. They should not be made so cheap in the public estimation. The regulations which require so many trifling oaths appear to me quite as absurd as the enactment which about three years ago received the assent of the legislature in Spain, by which trafficking in the slave trade is declared *high-treason*.

Not despising authorities, I shall quote two or three, in illustration of my argument on this occasion. The philosopher Eusebius condemns light and frivolous oaths:—"Some advise men," says he, "to be careful to swear the truth, but I advise principally that men do not easily swear at all;" by which passage, Eusebius certainly does not mean, as has been insinuated, that men should not swear, but that they should not adjure God upon trifling circumstances. Epictetus says:—"Shun oaths wholly, if it be possible; if not, however, as much as thou canst." Simplicius, his commentator, thus expresses himself:—"We ought wholly to shun swearing, excepting upon occasions of great necessity." Quintilian to the same effect, observes:—" *in totum jurare, nisi ubi necesse est, gravi viro parum convenit.*" But the abuse of a thing is no argument against the use of it. Those who argue in support of public oaths, admit, or the greater part of them admits, that they are sometimes used without occasion, but they do not therefore concede that there are no occasions, on which they are necessary. The king by his coronation-oath swears that he will observe the statutes of the realm, and that he will execute justice with mercy. In judicial oaths, the judge swears

that he will administer justice without affection to persons—the juror, that he will decide according to the evidence brought before him—the witness, that he will speak the whole truth impartially—the attorney, that he will demean himself honestly in his profession. Are not all these oaths public securities? Do they not protect social concord? Do they not guard the sanctuary of truth? Do they not fortify innocence? Do they not hallow public safety? Do they not promote justice? If, as I conceive, they do, then we are bound to give to them our support.

It has been said that oaths are a fragment of popery. But is it forgotten that oaths were in existence very many centuries before that system was established or thought of? The act of kissing the bible has been also treated as if therein consisted the entire ceremony of an oath. But it is no such thing. The kissing of the book is no more than an external expression of reverence for its divine author, the solemnisation of the oath consists in assenting to the words—"So help you God!" It has been assumed that Paley was adverse to oaths in general, but that statement is a very great mistake. Paley expressed his disapprobation of particular sorts of oaths only, which he would not have so detailed, had he intended to oppose the ceremony at large. On the contrary, he was a warm advocate for the use of solemn oaths, and clearly admits them to be necessary and powerful obligations. Although this question is not intended to include the use of profane or vulgar oaths, upon the public stage, I may take the liberty of remarking *en passant*, that it is an inconsistent indecency, that any immoral conversation shall be constantly used in a place which should be the arena of classic dialogue and purity of language.

Those who are influenced by the powerful considerations which I have adverted to, must on the whole approve of that sacred—that solemn—and that necessary institution, which is to be revered as the promoter of truth, the guardian of our rights, and the palladium of our innocence.

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## 532.

### THE INFLUENCE OF THE FINE ARTS.

IN the midst of the philosophical, political, and historical researches which invite the attention of mankind

we should not disdain to cast an eye of attention towards those beautiful arts of design, which, as I now mean to contend, form the ennobling embellishments and delightful charms of human life. The subject which I am about to introduce is one of extent and importance, and I shall therefore consider the interesting theme in its general and various bearings, rather than dismiss it after a hasty glance, or an indeliberate survey, which would be calculated to lead the mind of the reader to no just, solid, and satisfactory conclusion. I shall proceed to show that the fine arts conduce more to ennoble than to enervate mankind.

I trust that I shall not by discussing this question, be charged with executing the useless task of maintaining or demonstrating an absolute and incontrovertible truism. There are some physical events and moral principles, which it would be absurd either to dispute or to deny, because to contradict them would be evidence of insanity, or testimony of a disordered mind. But there are many moral operations which it is not only commendable, but wise to examine; and as we are furnished with existence, and blessed with intellect, in order that we may enjoy the one, and that we may exercise the other, it must be rather praiseworthy than blameable to pursue our inquiry most rigidly into the profound, but not undiscoverable secrets of the moral world. Besides, so powerful is the influence of prejudice on the opinions and affairs of men, that it unhappily affects and perverts very many of the actions of life, and opinions of individuals. Happy indeed is that mind which seeks diligently to search in itself for the admirable precepts of wisdom and moral excellence! There is generally such a predilection or bias in the human mind, in favor of those particular habits or associations to which it has been long familiarised, that it is an arduous task to judge of and decide upon things, by pure and unprejudiced reason, instead of prejudging them by those frequently erroneous intellectual impressions which the mind has already in its intercourse with the world, contracted. Thus do we, even in this boasted age of refinement, and knowledge, entertain many erroneous suppositions in theology, in natural philosophy, and in ethics. I introduce these preliminary remarks not to blame others, but to excuse myself from the imputation of occupying the time of my readers in useless, or unimportant considerations.

The arts are so closely and in fact inseparably interwoven with the affairs of human existence, that this subject presents a question of extreme importance. In proceeding then to the immediate topic of discussion, I shall first state my reason for conceiving that the fine arts of painting, sculpture, and poetry, are calculated to raise the intellectual powers, and to improve the moral and political condition of man. Secondly, I propose to answer the arguments generally used against the beneficial influence of the fine arts, and to draw such a conclusion as I conceive that the premises will warrant.

I. First then I have to demonstrate the moral and political advantages attending the fine arts.

How absurd is it for some incondite persons to rail, as they do, against the moral influence and statistical benefits of the fine arts! They measure their influence, and weigh their advantages, by the inefficient standard of their own imperfect and untutored prejudices. The soft feelings and tender passions of the human mind form the basis of the fine or imitative arts. I anticipate a common, but an unfounded, objection to this presumed origin of the liberal arts, viz:—that they are rather founded on the desire of imitation, than on the effect of sentimentality. Is then this desire of imitation, so intuitive and so original, that it must be accounted *principium animi*, superior in power, and prior in origin even to the evident quality of sentiment or feeling? Are we to trace a desire from the mind, or the mind from a desire? If a desire depend, as I apprehend it does, upon the pre-established formation of the mind, then I am right in deducing the fine arts from the congeniality of the human mind, not submitting to the absurd and vulgar theorem that there is implanted in the mind of man, a certain unaccountable propensity which induces him to mechanically imitate natural forms. If such an hypothesis were true, the first man Adam would have been a painter, or an imitator of forms, for he would have been led to imitation, by an intuitive principle of his mind, instead of which, (assuming for the sake of argument, the mosaic computation to be correct) two thousand years elapsed after the creation of the world, before any tolerable degree of excellence was attained in the art of painting:—that was in the time of Ninus, king of Assyria. Of course I reject as probably visionary, the claims of the Egyptians, who profess that painting was practised in Egypt

for six thousand years before its introduction into Greece, although I admit that the art was transplanted into Greece, from Egypt, where it was principally devoted to the delineation of hieroglyphics; and most certain it is that many barbarous communities have existed, for whole centuries, without progress in the imitative arts; and they have long existed, before even the first step to the attainment of those arts has been acquired. Although the circumnavigators inform us that they have found the most barbarous nations adopting the arts of imitation, they have not, as far as I am aware, stated that infant states of barbarism have been found in possession of them. And if every man have an intuitive principle of imitation in his mind, then necessarily every man, of every region, and whether polished, or unpolished, would be equally affected by it; and the progress would have been, in that case, extremely rapid. But experience proves the truth of the contrary presumption; else how happens it, that negroes and other uncivilised men have been terrified at the form of a human being, after they have been actually present whilst the form was depicted? To say that the object of imitation, and not the imitation itself, excited their fear, is a fallacious objection, for such uncivilised men have frequently shrunk back with horror, at the sight of a simple outline or silhouette of a common human figure, when that figure was totally unconnected with extraneous incidents, and there is nothing terrible to man, in a mere human figure.

Perhaps a casual form in compact natural objects, or an accidental impression upon soft bodies, such as a resemblance to the form of a human figure in a stone, or a foot mark or body mark upon the shore-sands, may have been the first step to the delineatory imitation of natural objects, afterwards adopted by the rude uncultivated savage, and first exciting, in his unpolished mind, the idea of imitating, by lines of design instead of accident, the appearances of material things, and if so, the origin should be considered as distinct from the design of man, because such origin was purely accidental or undesignated. The vanity and ambition of savages soon taught them to employ their rudimental knowledge of imitation, in depicting forms upon their bodies:—their vanity, in order to render their persons, as they considered, more impressive, thereby endeavoring to attract the admiration of their fellow-creatures; and their ambition, in order to render their ap-

pearance more inhuman and terrific to their enemies. The art, once exercised, of course afterwards improved in a progressive advancement, until it was used as a mode of recording historical facts; first by means of natural figures only, and afterwards assisted by the introduction of symbolical images, before the invention of the letters of language, which were, in one sense, far more confined than pictorial imitation, because less universal, and not so generally intelligible. But once that the art was so established as a mode of historical record, its subsequent progress must have proceeded very slowly, because the necessity for further improvement appeared to have ceased to the rude barbarians of remote antiquity, who, as we may imagine, had little regard for the superior cultivation of the art, when the grand apparent object for its necessity had been firmly established, viz:—when it was employed as a vehicle for conveying knowledge and ideas to absent persons. As a luxurious minister of purely ideal pleasure, it was not known to the hardy warrior or skillful huntsman of antiquity; he valued it simply, as an easy vehicle of instruction to mankind, recounting his feats of martial valor, or his deeds of predatory skill. His time was too much occupied in the chase, to allow him to consider the pictorial art as an accomplishment: it has only been in the golden ages of mental cultivation and intellectual acquirement, when literature has flourished, and knowledge has reigned, and science has governed, that the fine arts of mechanical imitation have been highly valued, devotedly admired, and zealously encouraged, as the ministers of taste, and the vehicles of grace, and elegance, and beauty, and refinement; and then only have some noble-minded artists raised the arts to the attainment of individual excellence, and the acquisition of national glory.

In contemplating this subject, it must be remembered that the human mind must attain a certain elevation of sentiment—a certain point in the scale of reflection, before it is fully susceptible of the influential charms of art. The mind must be disposed to receive sentimental impressions, before those impressions can operate upon it. The organs of vision and hearing are often entertained in an agreeable manner, without any forcible and durable trace being left upon the mind, with respect to such entertainment. The mind has been perhaps only casually directed to the object, and has not dwelt upon

it with fixed and ardent attention. Thus it is that polished and reflecting minds are more sensible of the affecting delights of poesy, music, sculpture, and painting, than the ignorant and inexperienced. Sensibility of feeling (as well as intellectual advancement,) renders men the more susceptible of the alluring and engaging beauties of art. The most intense delights arising from verse and imitative art in general, with all their various and potent associations, are conveyed by the medium of tender moral sensibility. Even if the object of such delights be painful or pathetic in its nature, yet the pictures of terror are commingled with the agreeable images of imagination, and diminish the paugs of intellectual torture. The agitation of the tender affections is sweetened in the cup of beauty, and thus even pain is rendered the instrument of a melancholy kind of pleasure. Thus, if we contemplate the sculptured image of a departed friend, we repeat the beautiful sentiment :—" *heu! quanto minus est cum reliquis versari, quam tui meminisse!*" I shall not here attempt to enter into an analysis of the principles or supposed principles of taste, as I have before entered into that subject.

Painting is the art of describing or imitating the forms and appearances of natural objects of sight, by outlines, shadows, and colors. The advantages attending the art of painting are eminently useful. It illustrates most of the sciences in a forcible manner. To the profound and accurate study of anatomy, history, antiquities, mechanism, chemistry, physiognomy, ship-building, geology, fortification, hydraulics, and natural philosophy in general, painting is not merely advantageous, but actually indispensable. Painting forms an historical record, by representing to our minds, events, persons, things, and places, with which, but for painting, we should be in a great degree unacquainted. It also serves admirably to illustrate architecture—a science which could scarcely exist in any degree of excellence without painting, for what architect ever builds an important edifice, without a design or a plan? Painting embodies the designs of architects in a manner which is peculiarly interesting. Painting describes many of the beauties of nature, which otherwise we should never have seen, and also serves to remind us of those which we see but seldom, and thus leads the mind by a contemplation of the elegant and fascinating charms of nature, up to nature's God, and thereby confirms our pious sentiments.

The polite arts are to be valued as they tend to set off and describe the potent and interesting charms of beauty and symmetry.

There are some individuals in the world, who regard the descriptive arts as the mere gew-gaws of childish fancy, and fantastic decoration, rather than as the grand accessories and illustrators of virtuous pleasure, dignified pursuits, and noble embellishment. But I beg to observe that the art of painting is not really the less valuable because it is employed in the flimsy fresco of a drawing room, or exhibited in the humble form of a pack of cards. The fine arts direct the attention of individuals to those events of history which it describes in the most pleasing, powerful, and interesting manner possible. When we see a picture describing an historical event, a place, or a personage, we are by far more powerfully moved than when we merely read a typographical recital of the event or description of the object. The finest productions of the pen cannot possibly, in my opinion, describe the head of the infant savior in so beautiful, charming, and impressive a manner as it is depicted in, in the celebrated picture of "the Madonna and child" by Murillio, deposited in the Dulwich gallery. And besides the accurate and minute correctness of drawing and coloring, the simple embodying of imagery by way of imitation or copy, even in the faintest manner, appeals to and strikes the senses, with a more lively and lasting force than literal signs. All letters are arbitrary and changeable; but imitative forms are absolute, general, analogical, and substantial. *Exempli gratiâ* :—If we were to show to an ignorant negro-slave, the portrait of his overseer, he would start with surprise, and terror, at the similarity of the copy to the original, and would recal to his untutored mind a hundred associations respecting his slavery and treatment; but if we were to give into his hands a book containing ever so descriptive and minute a literal portrait of his overseer, he would view it with the utmost indifference and unconcern. An infant is always attracted by the sight of a pictorial representation, much more than by a printed descriptive text, because the similarity is clear, evident, and unquestionable, and appeals associatively to the external sense of vision, which is always more immediately and instantaneously affected, than the discriminating powers of reason, reflection, and combination. Those who cultivate



the fine arts feel themselves impelled to study many useful sciences, but especially those of anatomy and history, the knowledge of which is essential to correct composition and accurate criticism.

How powerfully does painting describe and perpetuate the scenes and events of history! It exhibits to the admiring eye, in a most striking manner, those acts of patriotism, and deeds of virtue, which demand the contemplation, and deserve the imitation of men. This art also forms an essential requisite in the exhibitions of theatrical performances. It is an universal language, which all people and nations can read and understand. The primitive egyptians were obliged to resort to drawing, from a defect of means to express themselves, and to record their historical events otherwise than by hieroglyphics. We therefore find that the art of drawing by indentation upon stone is of very remote antiquity. The sarcophagus, No. 1, in the British Museum, appears from its figurative inscription to be more than 3000 years old. Painting displays to us foreign scenes, which the circumstances of life prevent us from seeing in reality. By means of landscapes and panoramic scenes, we are transported in a moment to the banks of the Ontario, or to the edge of the Tiber. We are delighted with all the various beauties of nature, without sustaining the inconvenience of foreign travelling. This imitative art displays to our view the portraits of the beloved, the great, and the departed. It forms, in fact, a general and most valuable vehicle of amusement, profit, knowledge, and information, at once edifying, grand, beautiful, and instructive.

Sculpture is the art of copying or imitating forms, by representations formed of a solid body. We have strong reason to infer that modelling, the prototype of sculpture, originated in Chaldean invention, as we are informed by historians that between 2000 and 3000 years before the birth of Christ, three colossal statues in gold of Jupiter, Juno, and Rhea were erected at the top of the immense temple of Jupiter Belus; a fabric which we have great reason to conceive was built for the purposes of a sidereal observatory, and the interesting relics of which still rear their stupendous substance, as we are apprised by Sir Robert Ker Porter in his "travels." It is an undoubted fact that sculpture was employed as an accessory in the mysteries of mythology, in the earliest ages of the world.

What well cultivated mind has ever viewed the Apollo, the Discobolus, the Laocoon, the Theseus, and the Ilissus, without sentiments of intense delight, arising as well from their natural form, as from their sublime expression? This delight can scarcely enervate those who are affected by it. It may indeed ennoble their minds, by raising their contemplations towards the attainment of sublime ideas of beauty and refined sentiments of exaltation, but I can imagine no principle whatever, upon which it can enfeeble their intellectual capacities or affections. It cannot sensualise, because it is divested of sensual incitements; it cannot degrade, because it is in its very nature, elevating, and grand. These pleasurable sensations of the mind arise purely and simply from the observation of and reflection upon images produced by means of art, and possessing in their abstract ideal splendor, and beauty of form, superlative claims upon the attention and admiration of men. These objects immediately strike the visual sense, and are imprinted upon the sensorium with all the concomitant and kindred associations of sensibility, intensity, and imagination. Thus is it that Art, in her interesting and ingenious efforts, presents to the human contemplation, pictures of unreal perfection, and chasten the imperfection of objects, and divest them of the offensive qualities of error and deformity. Thus it is that Art in her classic works of rich luxuriant thought, delights us with the representation of objects preeminently excelling in order, beauty, and effect, and derived not from the servile imitation of abstract nature, although displaying Nature herself in the most glowing, beautiful, and interesting forms. The natural activity and attachment to variety, contrast, and comparison, existing in the human mind, and peculiar to its conformation, are greatly encouraged and exercised by the imitative works of art. In using the term 'imitative,' I must by no means be understood to ascribe to art, mere abstract unimaginary imitation. Imitation and expression of idea are undoubtedly the grand and fundamental designs of these arts, but they are notwithstanding untrammelled with the arbitrary fetters of peremptory and simple imitation. They are not precluded from the beautiful accompaniments which reflection and association may suggest; their purposes may be achieved by the addition of excellencies not actually annexed to the objects of representation,

so as such addition be compatible with the principles of truth. The art of sculpture is one of more simplicity than that of painting. The absence of the great accessory of coloring, peculiar to painting, detracts very much from the complicity of sculpture.

Sculpture when well directed, and exercised with ability, elevates the mind with sentiments of pleasure, beauty, and sublimity, which I cannot conceive to be injurious to the cause of truth, or moral purity. It is seldom, I may truly assert, extremely seldom, that this art is basely devoted to indelicacy of expression, or voluptuous abandonment of virtuous feeling. In the interesting gallery of sculpture-antiquities in the british museum, I know but of one statue which may be strictly termed indelicate, and I may justly apply to this case, the axiom of "*exceptiones probant regula.*"

Monumental sculpture is of the greatest importance, as a powerful and interesting record of departed merit, and of national history. It inculcates a pleasing and forcible example, and by displaying a reverential honor for departed merit, serves to incite others to emulate and follow the path of glory in which the deceased trod. Spacious edifices dedicated to sculptured symbols of departed greatness, are grand memorials of a noble people. Who can enter our metropolitan cathedral, without being fired with sentiments of honorable ambition? Who has so cold and insipid an eye, as to regard without emotion, the national memorials there erected to the memory of deceased heroes? Who can regard the chiselled monuments there deposited, decorated with the impressive beauties of art, in honor of virtuous glory, unswayed with the aspiring desires of emulative elevation? Who can observe the imposing sculptured representations of heroes falling in the battle of their country's cause, without experiencing the generous workings of tender sympathy, and exalted admiration? Who can unmoved, pass by the marble image of the honest patriot, whose undaunted mind and whose impressive eloquence were devoted to the prosperity of his native country?—a patriot the general friend of human kind? Where is the fireless, where is the apathetic, where is the imbruted eye, which acquires not fresh lustre in contemplating the ornamented sarcophagi of the illustrious dead, illuminated by the powerful, yet partial gleams of piercing light, which break through the solemn stillness of the interesting

scene of soul-subduing grandeur? Such a man must be debased indeed—such a man must be destitute of all that is noble in human nature—such a being must be devoid of the grandeur of human intellect—such an eye may be fixed in human effigy, but it is unblessed with the brilliancy of human greatness.

The fine arts of substantial imagery tend to improve and beautify the national coins or monies, and I never yet heard the most inveterate enemy to the arts prefer the ugly and deformed saxon coinage to even the present condition of national monies. The question of coinage in this country, at the present time, involves matter of very serious inquiry, for it is a fact which must not be dissembled, that the degraded state of the british coinage requires, and has for a considerable time past required the most serious attention of the country. The imbecile attempts which have lately been displayed upon the current coins of the British nation are unworthy of that state of splendor to which the arts have arrived, and whilst there is no grand opportunity for competition of talent, the evil of forgeries must and will prevail, in spite of the terribly menacing statutes directed against the manufacturing of counterfeit-monies.

I have now to claim attention to the influence of poetry, upon the human race. Poetry is the art of describing by means of unusual cadences, or regular and artificial verse, the language and description of a warm, impassioned, or enlivened imagination. Poetry was generally in the early ages of the world, (as it is still in the barbarous parts of it) a grand and in fact the only vehicle of popular transmission of events and things, by which historical, and legal knowledge was handed down from father to son, and from son to grandson. The traditions of the ancients were all delivered down by means of poetic composition. In the absence of letters, such a forcible mode of communication was indispensable. The tribes were made acquainted with the laws of their country, and with the enterprises of their ancestors, by national ballads, which being constantly sung, were of course remembered. The vigorous powers of musical sound were thus availed of by the ancients, as a most useful and interesting organ of public information. By poetic sounds, the ear was captivated, and the memory was impressed. Before the discovery of letters, the national ballads of oral repetition were the only

records in which were transmitted the information and instruction of the early ancients. The warrior was roused by them to the din of battle. The multitude was endued with energy by the powers of poesy. The historian told his tale in the form of verse. The mourner formed his epitaph, of lyric strains. The moralist taught his humble system of ethics in metre. The disciple received the precepts of his tutor in poetic numbers. The priests delivered the mysteries of their temples in the garb of song. Nor did the serious philosopher disdain that medium of verse, which he found indispensable to the success of his inculcations. All the ancient nations celebrated their religious rites in devotional hymns. Poetry therefore was the language of nature, inasmuch as it was the tongue of unlettered men. Apollo and Musæus, Amphion, Orpheus, Thales, Linus and Minos, are recorded as the bards of the most remote ages. Cadmus of Milo was the first prose historian. The first prose oration of which we read, is that of Pherecydes of Greece, the contemporary of Cyrus. The Greeks, the Persians, the Romans, the Arabs, the Goths, and the Celts, preserved in verse alone, the memorials of their religion, their laws, their ancestry, and their exploits. The runic, the scandinavian, and the saxon monuments of science, were the wild effusions of song. The Hebrew melodies, although extremely ancient, are the most beautiful, and energetic poetic compositions that can be conceived. They unite in a peculiar and powerful manner, strength of diction to beauty of expression, and present to the imagination of the hebraist, a remarkable and lovely admixture of the sublime, the beautiful, and the pathetic. The songs of the druids were the poetic records of the heroes, the feats, and the loves of the ancient Britons.

Let it not be imagined that the ancient productions of poesy were idle ballads, or devoid of genius. Their effects and their purposes form intelligible indices to their genuine merits. Many of such compositions were grave, grand, and even sublime, if we may judge of them from the descriptions of historians. In the field of war, the hero was animated to the combat, by the most enthusiastic charms of potent minstrelsy; whilst hurling his devoted spear at the enemies of his country, his ears were ravished with the charming songs of freedom, and with the delightful ballads of triumphant victory. Even the horrid groans of the dying were unheard amidst

the stimulating clangor of martial tunes. The exploits of his fellow-citizens, described in patriotic songs, added new impulses to the fire of his ambition and to the devotedness of his undaunted valor. In the splendid triumph which succeeded the conquest, the sounds of verse were commingled with the acclamation of the multitude. The victor was welcomed into the city, with songs of glory. In the sumptuous feast, the inspirations of the lyre were frequently celebrated. In the dedicated temple, the venerated poets repeated the odes sacred to their gods. Can we wonder then at the influence possessed and exerted by the ancient bards? Can we be surprised, I ask, at the persuasive power of Epimenides at Athens, or of Thersander at Sparta? Every benefit has its attendant evil, and the revelries of Anacreon, or the looseness of Sappho, form no argument against the good influence of poetic fire.

Poetry and music have been from almost the earliest ages, successfully employed as a stimulus to the courage of armies. Tacitus, in his account of Germany, alludes to the practice amongst the Germans, of barding or singing the martial verses of their bards, on the eve of battle, and on the approach of an enemy. And although the tunes or notes in which those verses were accustomed to be pronounced, were piercing, harsh, and discordant, yet the chorus of courage was delivered in romantic words of poesy, the better to excite their valor and to enliven their feelings. The poetic addresses of the brave Tyrtæus revived the drooping courage of the Lacedemonians—they could not resist the impulses to action imparted by bardic fire.

Painting when applied to military standards, has also on many occasions, contributed to rouse the drooping spirits of armies, and even almost to decide the very fate of victors and the event of battles, by reminding the combatants of a national or victorious symbol. Images ever have been and still constantly are carried into battle, as powerful incentives to the valor of soldiers, reminding them of the cause, nation, or family, for whom they are engaged in contest.

Poetry, like music, warms the languid spirits—cheers the depressions of sorrow—soothes the furrows of calamity—relieves the labors of intellectual fatigue—fixes the soul upon great and noble thoughts—and causes a general exaltation of sentiment. Nor is it idle in the sacred cause of moral and

patriotic virtue—it stimulates by its elevation—it rouses by its grandeur—it enlivens by its vigor. Thus does it animate men to the deeds of virtue, and to the aspirations of excellence. Poetry enlivens the understanding, and generally contributes to excite the softer and milder affections of the soul. It enlarges the capacity of genius, by exciting the most lively images of intellect. The poet observes nature with a more pious, expanding, and grateful heart, than the cold phlegmatic observer. Almost every object of vision, and every scene of life forcibly engage his warm and attentive mind, as interesting themes for the most ennobling faculties of the mind, and for the most pious breathings of devotional gratitude. The coruscations of poetic genius light the torch of knowledge, by elevating the views of thought, and by accelerating the advances of emulation. Poetry has, without doubt, contributed greatly to the success of elegant oratory. When I write of poetry, I do not of course allude to the mere childish jingling of metre, without the essentials of good sense, and elevated ideas, but I refer to it as a vehicle of instruction, elevation, and improvement. I put the question, whether a mind which has been continually directed to conceptions of the most refined description, and to ideas of the most glowing kind, must not necessarily possess more of that vigor of thought, and beauty of sentiment, which are essential to the cultivation of oratorical display, than an intellect which has been habituated to mere common-place impressions and objects?

Poetry and music are twin-sisters—they are both the children of song, and they mutually contribute to reciprocal enjoyment. When moderately exercised, they inspire the heart with the most glowing sentiments of religious devotion. The subtle fluids of the human body are easily stimulated by the powers of music, the twin-sister of poesy. The mind is more instantaneously affected by musical sounds, than by ocular appearances.

II. The objection which I anticipate against the proposition which I am attempting to demonstrate, is the luxurious and effeminate voluptuousness alleged to be consequential to the exercise of imitative excellence.

But the proper mode, as I apprehend, of determining this question, is to consider whether the arts are in general more injurious, or more beneficial to men? I cannot deny that they are sometimes devoted to inordinate luxury, effeminacy, and

debauchery, but I maintain that they are by far more frequently dedicated to virtuous sentiments, or at least to innocent recreation, and that they are essential to the affairs of civilised life. Do these arts contribute to the greater good than evil of the larger portion of the community? That is the form in which I put the question, and in which I trust that my observations will be considered, because I conceive that it is the only sure, safe, and clear mode of deciding on a subject of moral controversy. If they actually operate more beneficially, than injuriously, upon the greater part of mankind, my proposition is correct. But, if upon the contrary, it can be clearly shown that they tend more to the injury and debasement, than to the advantage and benefit of the larger number of the community, then undoubtedly I am bound to yield the palm of controversy.

I admit that the arts are sometimes basely employed as the vehicles of luxurious voluptuousness, and debasing effeminacy; but I contend that they are seldom so employed, and the best things are liable to abuse: but abuse is no argument against the use of a thing. I cannot submit to the assertion that the cultivation of sentiment incidental to the culture of the fine arts, degrades the moral feeling instead of refining it.

The evidence of history is in favor of the polite arts. At those periods only at which different nations have been mighty and prosperous, have the arts been distinguished for excellence? The eras of Julius the second and Leo the tenth, of Francis the first, and of Louis the fourteenth, of Anne the first, and George the third, invite our peculiar attention. It is true, that the arts have declined with the grandeur of nations, but it is equally true that moral debasement and the success of the arts have not been synchronous. It is true, that the arts have not survived the fall of power, but it is not true that such fall has been caused by the perfection of the *ellegantie vitæ*. On the contrary, if I be correct in my historical deduction, the fall of the arts has been caused by, and has not caused the fall of nations—I may venture to add that it is impossible that the arts can flourish in a debased or uncivilised age. Ignorance and the arts are utterly incompatible. Barbarity and fine painting have never co-existed. Moral degradation has always produced the perversion and depravation of the embellishments of life. In the ratio of the



civilisation of countries, must be their progress in the liberal arts, and the converse of the proposition is also true.

It has been insinuated that the polite arts caused the decline of the roman empire. How usual is it for error to confound cause and effect! Such a confusion is directed against the interests of truth, and we must cautiously guard against it. It is true that the decline of roman grandeur was distinguished by a decay of the arts, such a decay being from the circumstances, unavoidable. But I deny that the fall of Rome was caused by the operation of the fine arts of painting, sculpture, and poetry. We have no proof of the fact. It is an unfounded and gratuitous assumption, unsupported by historical testimony. Rome was never perhaps in a more flourishing condition, than when her arts first attained the climax of their splendor. When the state fell, the arts fell also. They could not glitter amidst the horrors of gothic gloom. Literature and science vanished at the barbarous sound of the shrill war-trumpet of the ignorant and desolating Huns, Heruli, Goths, Vandals, and Saracens. They had no regard for the beauties of art; they had no veneration for the blessings of learning—they viewed the monuments of splendor, rather as objects of ravaging plunder, than as memorials of the sublime and interesting efforts of human genius. Their obdurate hearts were insusceptible of the pleasing and softening influence of the arts of design upon the human mind, because they were not endued with that intellectual advancement, which prepares the breasts of men for the blessings of sentimental tenderness.

Amongst the Greeks, painting, sculpture, and poetry were at an eminent state of perfective excellence. The schools of art established at Athens, Sycion, and Corinth, were remarkable for their celebrity. Phidias, Zeuxis, Apollodorus, Timanthes, Nicias, Polygnotus, Timagoras, Nichomachus, Protogenes, Apelles, Parrhasius, Alcamenes, Polycletus, and Aristides of Thebes, Socrates, Lysippus, and Praxiteles, are names of glory which will ever live in the remembrance of the admirers of art. Greece was never in a more flourishing of prosperity than when she most excelled in the imitative arts. And we have no just reason to conclude that the downfall of grecian greatness was attributable either to painting, sculpture, or poetry.

The grecian sculptors excelled eminently in the ideal of art,

and in fact some of their statues are so exquisitely chisselled, with all the morbiddezza flesh appearances of Correggio's pencil, that they have been pronounced in the excess of enthusiastic admiration, "inimitable," as though their authors had been gifted with divine energies, and infinite perfections. An error vulgarly prevails with respect to the term "ideal," and as it may have some operation on the decision of this question, I will briefly advert to it. It has been very erroneously stated that "ideal" is a term exclusively applicable to that which is unnatural, or never seen in the works of nature, and that it must therefore be necessarily corrupt, impure, and absurd. But I deny the correctness of such a definition. The ideal is rather a beautiful artificial compound, or concentration of the beauties, perfections, and pleasures of Nature, than that which is contrary to her operations and appearances. Ideality is contrary to the rules of art, when it is employed either in an absurd manner, or for absurd purposes. The subject of it must be selected with good taste, and it's general arrangement and display must be regulated upon true and sound principles of judgment, consistency, and perfect harmony. The exercise of ideal feelings in its purity, forms not only the most pleasing object of delight, but also the highest ornament of man. The expansions of imaginative genius raise us above the grovelling mediocrity of indolent inactivity. They inspire us with feelings which we never experienced before—feelings which, whilst they convey to us the most joyous mental associations, lift us above the sublunary themes of vulgarity and trifles, until our thoughts become tutored by reflection, and embellished with fertility. Such is the happy and transcendant influence of the imitative arts.

I have referred to the days of Greece. And in after times the fine arts were warmly cherished under the auspices of Roman glory. But they fell with literature and science in general, when the terribly-enfeebling contests, and the dangerous relaxations of luxury, which distinguished the roman empire in its decline and fall, ravaged the temple of latin grandeur. And it was not until the period of Dominico Ghirlandaio, in the 1500th century, that art was enabled to prevail in any degree of vigor over the barbaric poverty of gothic ignorance. The arts then began to revive under the most brilliant encouragement, and subsequently acquired a glorious preeminence under the vivifying sanction of Julius

the second. To the encouragement of Lorenzo the magnificent, and Francis the first, also, were the arts greatly indebted. The fine arts, which are the subject of this essay, when treated with that moderation and wisdom, with which all pleasures should be exercised, leave behind them sensations the most exquisite, and delights the most agreeable. Let it be remembered, that although corruptions and irregularities sometimes occur to taint the most refined and virtuous enjoyments of life, those enjoyments, so long and so often as they are prudently and rationally employed, are not therefore the less valuable or useful to mankind. In some instances, disorders will occur in the midst of excellence, but their occurrence forms no substantial argument against the general effect and nature of those things which being virtuously employed, contribute to the genuine happiness of the human race. The proper question for consideration is, not whether the arts are sometimes fatally dedicated to perverse and vicious purposes, but whether they be not generally applicable and applied to good and useful objects.

The affections of sensibility produce the most agreeable as well as the most useful results. They excite men to all the kindred exercises of love, sympathy, amity, benevolence, and philanthropy at large. It is no answer to demur that these excellencies may render men languid by their excessive use, or may be devoted to base purposes. The abuse of a thing is no argument against its use. Every human institution is essentially liable to misapplication. Thus is it with the fine arts. They may occasionally dispose the nervous system to an extreme irritability, but generally they purify the mind from false impressions, and strengthen it by the application of sound judgment. It is not paradoxical to maintain that the fine arts by extending and enriching our views of nature, lead us to a more elevated admiration of nature's God. Every object of natural beauty is more exquisite and harmonious in the eye of the true lover of the fine arts. He contemplates every scene of creation as a picture of delight; he surveys all the works of the creator, as according in beauty, although that beauty varies in degree. To him the blooming flowers of the parterre have peculiar charms. The majestic slope of the rugged eminence—the towering surge of the turbid ocean—and the star-bespangled canopy of space invite his attentive admiration, with peculiar force. He views not

those beautiful objects with an indifferent eye, or an unaffected soul. They operate upon his mind as glorious stimulants to fiery genius. They expand the grandeur and increase the brilliancy of his ideas. His views acquire under the influence of his favorite pursuits, a splendid energy, and an elegant grace. He enjoys the delights of vision in all the varieties of form, and dispositions of attitude. In almost every feature of creation, he is charmed with the sublime, the beautiful, or the gay. His love of the fine arts tends to correct the aberrations of his mind, by the just appreciation of the true principles of beauty.

The influence of the arts in exciting the attention and fixing the inclination of men, is most powerful, and contributes greatly to that gradual march of progressive advancement, which leads to the desire and consequently to the power of gaining new intellectual acquirements. In this respect, the arts are exceedingly potent, because they necessarily raise those lively impressions which lead to the exercise of genius.

The use of the arts is also decidedly opposed to that vicious restlessness, that vacancy of employment, and that vacuity of thought, which lead their unhappy possessors to seek for activity in the delusive and destructive haunts of vice. The poet, the painter, and the sculptor need never be unemployed: they are ever surrounded with interesting objects for the exercise of the pen, the pencil, and the chisel. Their minds are almost in every individual instance, intensely occupied upon their favorite theme of devotion. Ennui is not their disagreeable companion. They have a delightful relish for those superior objects of mental taste, which engage their most vigorous consideration and their most serious attention. Their ardent minds are not tame, insipid, and dissatisfied, but warm, spirited, and enterprising. Time is not tedious in their possession; on the contrary, it is the beloved source of all their pleasures, and the rich fountain of all their joys. Their sprightly fancies are ever upon the wing—they stoop not to the degradation of idleness; and their minds are tranquil, because they are constantly and busily employed upon some favorite subject of interest and delight. Their powerful and high-aspiring ambition to excel, leads them to the most lofty conceptions of sublimity, and beauty. Each new acquisition of idea inspires them not only with fresh delights, but also with increased and increasing exertion, as one vic-

tory is the precursor of many conquests. Thus are they happily freed from vicious pursuits, and yet they often enjoy that quiet, sweet, and serene complacency, which results from the rational repose of self-satisfaction. It has fallen to my pleasing lot, to have the honor of enjoying the acquaintance of many of those whose lives are devoted to the elegant arts, and I am free from insincerity and flattery when I declare that I have met with no class of men more distinguished than they, for urbanity of manners, for generosity of disposition, and for goodness of heart. I should not do justice to my cause, were I not to bestow upon them, this deserved and welcome tribute of truth, and commendation. Artists, particularly those who devote their pencil to scripture history, experience so zealous an attachment to their particular occupations, that they are often branded with the epithet of 'wild enthusiasts'. If an enthusiasm of any kind can be noble and laudable, conferring honor instead of dishonor upon its possessor—if it can be a madness in which there is a method, and cause for glory—if enthusiasm can possess qualities to endear it to every good man, it is the enthusiasm of men striving to serve their country, and to please the public. To be an eminent artist, the mind of the individual must have undergone the ordeal of severe reflection—he must understand the moral philosophy of human nature—he must be enabled to combine intricate and even opposite ideas—he must be endued with an elegant taste—he must be acquainted with universal history—he must know the secrets of antiquity—he must be initiated into the mysteries of anatomical science—he must understand the nature and theory of colors—he must know, at least, the elements of geometry—in fine, he must be an accomplished and a studious man. And surely, I am not exceeding the bounds of fair and legitimate argument, in demonstrating the important fact, that the study of art involves in its immediate consequences the benignant and powerful influence of the most useful learning. An artist has attained only one half of his object, when he has learnt to feel sensibly and think truly; he must, secondly, acquire the power to cause others to feel correctly and think rightly also; in different words, to excite in the minds of other individuals, the very sentiments or impressions which agitated his own mind. Such is the laborious, but interesting task of the artist, who is continually adding thoughts to the general intellectual stock of mankind.

As intellectual endowments, the arts are not to be despised. The lover of the fond arts in the fertile luxuriance of his rich imagination, invents an abundant variety of pleasing similes, and agreeable images, which elevate not the minds of men less devoted to these noble pursuits. The force of the fine arts consists in the relation of the description of objects, to the previous mental impressions.

Dr. Adam Smith, in the third volume of his 'wealth of nations,' remarks (in an eloquent strain, which must be my apology for the quotation,) that "one great and effectual remedy by which unsocial feeling and disagreeable rigor may be prevented in a country, is the frequency and gaiety of public diversions. The state, by encouraging, that is, by giving entire liberty to all those who for their own interest, would attempt without scandal, or indecency, to amuse and divert the people by painting, poetry, music, dancing; by all sorts of dramatic representations, and by exhibitions, would easily dissipate in the greater part of them that melancholy and gloomy humor, which is almost always the reverse of popular superstition and enthusiasm. Public diversions have always been the objects of dread and hatred to all the fanatical promoters of those popular frenzies. The gaiety and good humor which those diversions inspire were altogether inconsistent with that temper of mind which was fittest for their purpose, or which they could best work upon. Dramatic representation, besides, frequently exposing their artifices to public ridicule, and sometimes even to public execration, were upon that account more than all other diversions, the objects of their peculiar abhorrence."

The two great ends of the poet are to impart pleasure and activity to the imaginations of others. Pleasure is the organ by which he communicates energetic life to the sensorium of man. I can never subscribe to the absurd, and in fact immoral maxim, that all pleasure is vicious, or that all delight is vain. Pure enjoyment—such enjoyment as does not impede the cause of truth and the laws of nature, is in perfect unison with wisdom and moral goodness. The patriot approves of the arts, because they nobly encourage the love and glory of one's country. The arts, whilst they afford a pleasing relaxation from more serious employments, quicken the efforts of genius, and excite the activity of industry. Thus even the most exquisite enjoyments are not to be attained:

without the exertion of labor—a proof, if any proof were wanting, to demonstrate the beneficent goodness of our creator, who sensible that activity is the most honorable condition of man, has therefore interwoven labor with pleasure; and has established the observance of industry as one of the fixed and immutable laws of nature.

The cultivation of the arts contributes exceedingly to promote the desire of praise, and that desire is calculated to forward the interests of virtue. By the desire of praise, we are upborne on the wings of noble emulation—we are animated to exertion—we are stimulated to activity—and we are excited to that general impulse of generous sensibility, which invigorates the nerves, and gives splendor to the feelings of men.

When the mind is fixed upon great events, it is animated with the most powerful feelings, and entertains a happy indifference for the things which are not worthy of its contemplation, and the fine arts excite the most lively as well as the most agreeable sensations.

The faculties of men under the influence of the arts are no longer latent, but are roused to useful and splendid deeds of glorious enterprise, by a virtuous ambition to excel. Thus have painters been remarkable for conspicuous devotedness to their profession, for an amiable spirit of generosity, and for a love of splendid enterprise. And let it not be forgotten, that those who study the fine arts must undergo that rigid corrective of laborious discipline, which is opposed to worthless corruption.

The fine arts promote that vivacious gaiety, and that lively humor of sentiment, which powerfully conduce to dissipate the gloomy broodings of despair, and the fanatical frenzies of melancholy superstition.

That which is perpetually agreeable to men, must be useful. The poet dresses his objects in a dress which attracts the passions, whilst it engages the judgment. There is nothing in poesy, which is incompatible even with the soundest philosophy. All poets might be philosophers, although they are not so. Philosophy is never more interesting than when embodied in poetic verse. The ‘essay on man,’ by Mr. Pope, serves to exemplify this assertion. The philosopher generally acquires a grave and precise habit of reflection, which does not seek the harmony of verse; but true poetry is founded

on the basis of true philosophy, however separated or distinct they may appear to the unreflecting mind. For the value of poetry in a great measure consists in its presenting to the mind, correct and pleasing images, and if any false or unphilosophical views occur in it, it will prove harsh and ungrateful. That which is unnatural cannot afford true pleasure, considered in its proper sense. Poetry therefore must possess a conformity to nature—an essential peculiarity, without which it would not be an imitative art. The science of astronomy is, from its grand sublimity, peculiarly calculated to embellish the description, and exalt the views of the poet. The more he is acquainted with the physical world in general, the more he must excel. The themes of poetry are every where—they are not confined by vision—they are not circumscribed by place—they are not suppressed by time. The poet may wander through the rural scene, or follow the mountain rill—he may traverse the ocean, or he may journey over the earth—he may be a philosopher, or a religionist—he may contemplate the universe of nature, or he may ascend to nature's God. Aristotle and Bacon conceived poetry to be more important and useful than history. And I think that it may deserve our consideration, whether that which accommodates things to the mind, may not be more powerful in its operation, than that which accommodates the mind to things. One of the great objects of poetry is the commendation of good men and virtuous actions; thus rewarding merit and inciting to emulation.

The polite arts refine the mind from coarseness of feeling, by continually exciting its sensibility, and rousing its sympathy. They dispel the violent passions of the mind, by inducements of pleasure, and by stimulating it to the exercise of tender gentleness.

This is a question closely connected with the happiness of mankind, and I did not feel myself at liberty to dismiss it, upon a hasty and inattentive review. I trust that I have succeeded in establishing the proposition which I stated at the commencement of this essay, and in showing that the erection of public monuments—the consequent commemoration of illustrious deeds—the imparture of innocent pleasure—the imagery of beauty—and the description of purity—the promotion of good taste—the animation of virtuous ambition—the advancement of graceful elegance—the support



of generous emulation—and the promotion of elevated feeling, tend more to ennoble than to enervate mankind.

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533.

TO those who object to ambition, that a desire of praise is injurious to mankind, I answer, that that which guards against encroachments upon morality, cannot but be beneficial. He who desires the praise of men, must necessarily avoid those actions which would provoke their reproof, and must also pursue that course of virtue which procures the esteem and approbation of mankind. He who is insensible to shame or praise, is not only an ignoble, but also an useless member of the human race. His soul cannot participate in that glowing fervor of thought—in that brilliant aspiration of genius—and in that lively sense of moral impression, without which the spirit of man is a torpid, inane, and grovelling existence. He slumbers in the midst of sun-beams, he sleeps away his life in apathy, and dies in poverty, as he lived in sloth. Such is the man whom ambition has not endued with the grand and fiery spirit of her emulative inclinations. Who can say that such a man is either an ornament to the world, or a glory of his maker? The good opinion of the world is a mean of the most productive good—a spring of inspiring hope—and a source even of lasting felicity. He who has no desire of praise, cares not for the opinion or estimation of the world, and therefore neglects the cause, if not of private, at least of public virtue, and general usefulness. His precepts are of course disregarded by those whom he does not ingratiate. His example has not the powerful influence of authority, because it is destitute of the preponderating distinction of respect and love. I must not be understood by these remarks, to intimate the slightest approbation of that extravagant pomposity, and that selfish monopoly, which would vainly engross to themselves, all the admiration and attraction of the day. The man who does not love glory is inane and useless. As far as little projects are concerned, he may indeed spin out the worthless web of his profitless existence, but he never soars to the sublime—he never aspires to the deeds of greatness. But the noble being who is impelled to virtue, by the severe and influential recollection, that mankind are his judges, and

that the eyes of all men are intently fixed upon his deeds, will remember that wise and interesting precept of the philosopher:—"remember that every day of your life is a page of your history!" If the love of fame were separated from human existence, the situation of man would be most deplorable. His thoughts would be buried under the rubbish of ignorance. His intellect could be rather the emblem of stupidity, than the organ of excellence. And I can discover nothing reprehensible in a desire to secure human esteem. On the contrary, I contemplate its existence as a proof of the wisdom and goodness of the creator.

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 534.

WE may, with as much propriety, doubt our own existence, as deny self-evident truths. I refer to such propositions as must be in the exercise of reason, universally assented to by mankind.

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 535.

THE study of travels is highly interesting to the mind disposed to reflect and philosophise. Works of that description present the most inviting and the most improving field for historical deductions, and moral conclusions. What can be more interesting than to trace the varieties of human conduct and human feelings, through the meanderings of caprice, prejudice, and constitution?

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 536.

IT is convenient for the ignorant to undervalue, or to profess to undervalue the blessings of learning and of reflection. But where is the lady who would not rather have for her husband, a man of reflection, knowledge, and talent, than one of feeble intellect, and dull and heartless attainments? Which would be the more likely to prove to her a lively, interesting, and agreeable companion?

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 537.

A SOLICITOR who avails himself of private professional information, for the purpose of individual emolument, and thereby breaks an intellectual trust, concealing from others, circumstances which would alter their views and

conduct, cannot be afterwards self-respected. I know that there are those who think that the principle which I suggest, is fastidious, and would not be pursued in favorable opportunities. That at least I however entertain it sincerely, I have proved by declining to avail myself of such an opportunity, which once was presented to me, and on which occasion I might have realised either for myself, or for my friends, at least £30,000. I refer to the attachment which I issued a few months ago against the Columbian funds. As one of my clients was on that occasion improperly charged with profiting by the proceedings, by anticipatory speculations, I may now be allowed to explain the principle which I recommended, and acted on, in the case. At the same time, I cannot be supposed to arrogate to myself, anything but mere honesty in the transaction.

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538.

EVIL exterminates evil, or rather prevents its existence.

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539.

THE common crowd of talkers term the researches and deductions of philosophy:—‘far-fetched.’ To confess the truth, philosophic study and philosophic caution are not perfectly compatible with the intellects of many.

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540.

ELOCUTION is an art not sufficiently attended to in the universities, or rather in the qualifying of the church of England preachers. The drawling inanimity—the soporific tediousness—and the tame poverty of many of the benefited parsons, present a potent contrast to the almost universal energy and the highly attracting zeal of the dissenting ministers of religion.

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541.

IT is not less than impious to ascribe to an evil being, the attributes of the benevolent deity. And yet many have the greatest fear of “the devil.” Many fancy him to be omniscient, and omnipresent. Let such persons consider that omniscience and omnipresence are inseparable from omnipotence.

542.

IN those matters, in which we have no positive—no infallible—no clearly demonstrative index of reason, pointing to the solution of a question, it is fair and rational to judge of it, by analogy—to decide upon what we know not, by the knowledge of that which we know.

543.

THE philosopher who diligently endeavors to discover the truth, and whose energetic mind is untrammelled with the servile chains of fashionable systems, always meets with the sneers of the prejudiced, and with the misrepresentations of the unintellectual. But his real glory is undiminished—nay, it is increased by the puerile efforts of ignorant credulity. Great and happy man! True friend of human kind! Noble disciple of eternal truth!

544.

APPARENT poverty of habitation is by no means an infallible test of misery. Many an irishman in his mud-hovel, and many a highlander in his humble cabin, are happier than some of the occupants of splendid residences.

545.

THE constitution of England exists more in theory, than in reality. This assertion will not be disputed by those who consider the numerous modifications and subversions of different political principles, which have been from time to time adopted by our parliaments.

546.

THE turbulent feelings of Irishmen are easily accounted for. Can we expect quiet and stillness in a vessel, which is tossed about by the storm?

547.

MANY pieces of English porcelaine exhibit a facility and beauty of imitation in flower painting, worthy of higher praise than is usually bestowed upon them.

548.

THE bold and striking efforts of art and of vehemence, receive the attention of the vulgar, whilst they consider the unostentatious, but highly meritorious exertions of cautious genius, to be scarcely worthy of allusion.

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549.

AS those mechanical machines are the best, which effect the greatest ends by the most simple means, so are those political regulations the most desirable, which being the least intricate, produce the most efficient results.

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550.

IF we deprive a nation of the power of acquiring, we also prevent its enjoying civilisation.

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551.

LET the licentious rail at the delights of the marriage-state, and let those happy men who enjoy the rational pleasures of that state, laugh in their turn at the butterfly-gaddings of pretended celibacy. The most enthusiastic advocate for matrimony will not deny that there are miserable exceptive instances, in which matrimony exhibits any thing but love. But on the other hand, it must be conceded that many are the interesting cases in which marriage proves the source of the most refined delights, and the most hallowed virtues. He must be indeed as rare as a comet, who is so conspicuously virtuous, that matrimony cannot add to him domestic feeling, and render him more temperate in his pleasures, and more settled in his pursuits.

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552.

IT is worthy of remark, that many of the people of the united states, with all their democratic spirit, and with all the popular character of their political constitution, have a great regard for the nic-nacs of aristocracy. Thus they have, or affect to have, a jealous respect for the accidental distinctions of birth, and for the pretensions of heradic emblazonment. In the latter particular, they allow their pride and fancy to rise superior to their pedigrees. The grandson of a

cobbler, or the descendant of an exile, confidently assumes complicated and splendid quarterings, as if he could trace his genealogy through a long and an illustrious line of highly distinguished men. Men whose surnames happen to be 'Howard' very boldly have their seals engraven with the supporters and shield of the english duke of Norfolk, and many a Mr. Somerset fancies himself to be nearly related to the duke of Beaufort.

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553.

**COUNTRY** fairs are not so objectionable as some over-righteous personages maintain. They are not productive of a twentieth part of the vice ascribed to them. They form a most agreeable recreation to those who labor greatly in serving the public. They supply the place of worse employments. Men will not always work. They will have occasional diversion. And so they should have. No fair reason can be alleged why the poor mechanic, whose general occupation is not the most desirable, should not have a little relaxation from the fatigues of his calling, as well as we who are so happily circumstanced, as not so to have our hands habituated to saws, and anvils, turpentine, and bricks.

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554.

**SONGS** give rise to many a virtuous determination, and to many a useful sentiment.

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555.

**GENERALLY**-received notions are the test of truth with some persons. If they lived in Turkey, muhammedanism would of course be the idol of their adoration.

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556.

**UNIVERSAL** happiness is almost synonymous with universal morality.

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557.

**PARTY** spirit is more violent in the united states, than in this country. A relative of mine was dining at a house in that country, during the agitation of the late queen's question,

and the hostess observed to my relation:—"Mr. Brougham your countryman is a great man. Out of respect for his memory, I have christened my negro boy after him," and turning round to the servant, said:—"Henry Brougham, hand to Lieutenant ——— the bread."

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## 558.

**CONSIDERATIONS** respecting the origin of men are generally contemptible. It matters not to society what a man's father was. The only question is:—what is he? It is extremely probable that were we to discover the occupations of some of our ancestors, we should find them to have been much more degraded in rank, than we choose to conjecture.

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## 559.

**THE** morning and the evening are the most favorable periods for contemplating the beauties of nature and of architecture. At those times the mild placidity of the opening or receding sun exhibits such objects to greater advantage, than when they are in displayed in glaring sunshine.

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## 560.

**IT** may be assumed as a positive truth, that no two persons think precisely alike on subjects in general.

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## 561.

**IT** is easy to deprecate philosophical conclusions as "new-fangled doctrines," but it is not so easy to prove those conclusions to be erroneous or unentitled to serious attention.

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## 562.

**THE** courts of requests in this country are so excessively inconvenient to the suitors, that many men out of respect for those feelings of refinement inseparable from genteel rank, will not, for the sake of a few shillings, submit twice to the motly crowd and unmanuerly squeeze, for which such petty courts are distinguished. Besides which, the inferior officers are frequently not so diligent, nor so honest, as they ought to be.

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## 563.

I CANNOT understand how the doctrine that men are born with an actual proneness, or natural disposition to commit wrong, can be supported. The belief in such a propensity is founded upon an erroneous view of the subject. The rational state of the question was about three years ago most philosophically elucidated in the "*monthly repository*," by a very intelligent correspondent, under the name of "Rusticus," who shows that man is necessarily imperfect, from his inferiority to his maker, and that being imperfect, he is unavoidably subject to the evil influences of temptation, which cause him to commit sin. But I imagine that every act, however trifling, which is conformable to the divine will, is a virtuous act. And we shall generally find acts of such a character, preponderate very much in number over actions of a vicious description, with regard to individuals, separately considered. There appears a decided distinction between a propensity to commit sin, and a liability to commit sin.

## 564.

THE attornies are the only persons who keep the police magistrates in order. This is probably the reason why they are not always treated by their worships with that civility to which their profession entitles them.

## 565.

SOME of the police reporters sacrifice decency to amusement, and propriety to affectation of wit. They unfortunately furnish a pretence for abusing the liberty of the press. They assume to themselves the abominable right to censure persons for what they cannot help, and to pass indecent jokes upon corporeal and mental infirmities. They exaggerate their statements to such a degree, that there is scarcely any similarity between the facts and the pretended report. Were their object really to keep people in order, they would adhere more to truth, and furnish less cause for irritation.

## 566.

GREAT are the horrors of fanatical superstition. I have heard it asserted that ("all things being possible with God,") God can cause wrong. God commit wrong!



Perfection commit imperfection! Incorruption be corrupt! It is utterly impossible. Such may consistently be the notion of those who in the rapturously enthusiastic, but yet unholy flights of credulity, suppose that the most contradictory and horrid things are liable to be accomplished by the deity—who believe that God can cause a thing to exist, and not exist, at the same moment of time—and who subscribe to the doctrine that our maker can cause the whole to be less than a part. If they conceive that the possession of such powers as these, is a *glorious* attribute of omnipotence, I ask them in what the glory consists? Can any glory result from a power to do that which is imperfect or contradictory? If they, on the other hand, admit that the ascribed attribute be inglorious, I answer that a being possessing an inglorious attribute cannot be a perfectly glorious being. The deity must be either consistently almighty, or inconsistently almighty. He cannot possess both properties, because the possession of the one would contradict the existence of the other. But God could not be as he is:—all perfection, if he were inconsistently almighty. He must therefore (unless he be imperfect, which I must ever deny) be consistently almighty. If he be consistently almighty, he must be in all things consistent with himself, and his own acts. Besides, as God is self-existent, his power originates in the simple exercise of his will. It is manifest that he cannot have a power, or possess a quality which it is not his will to possess. The exercise of his will therefore must precede the possession of a particular power, as well as the commission or agency of a particular act. But has the creator a will to do wrong? Has he a disposition to work contrarieties? I leave other men to answer these questions. It has been objected to my opinions upon this subject, that they assume the correctness of human language, and that it is possible that the nature of the deity may be such as is rather incompatible with our best notions of his character. I have only to enquire of the objectors, whether we are gratuitously, or without an atom of rational inducement, to adopt Utopian theories? Whether we are to judge from what we know, or from what we do not know? Whether our faith should precede our investigation, or whether our investigation should precede our faith? Whether we are to neglect all evidence, and build ourselves upon those conjectures which at best are groundless, and embrace mere supposed

possibilities? Whether we are not bound by the plain rule of legitimate argument, to reason from evidence and analogy, instead of from assumptions and suppositions?

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567.

THE human mind, in the absence of demonstrative evidence, necessarily experiences great difficulty in adopting the theory of spiritual immateriality, because it judges from external impressions of the senses, and supposes that where we have neither positive proof nor direct analogy, we are not sanctioned in imagining the immaterial nature of spirits. We know that the action of the mind is often nearly suspended together with that of the body, as if a sympathy and reciprocity of energy existed between them. This fact is often exemplified in the cases of paralysis, swooning, fainting, and even occasionally of sleep, and in particular, of accidental immersion under water. In such cases, the patient very frequently is insensible of the occurrence of any mental impressions between the first moment of the suspension of voluntary bodily faculties, and the period of the eventual restoration of them. We know also that in many instances of corporeal weakness or infirmity, the intellectual vigor of the individual is materially injured, and sometimes a general and fixed debility ensues upon corporeal loss of strength. And it has been said that the physical world presents us with no analogical example to support, or even to favor the theory of immateriality. Inferior animals have a sense of danger which in them is denominated 'instinct,' but by whatever name it is known, it is exceedingly powerful. They shun even the hazard of danger. Quadrupedal suicide is a circumstance of such rare occurrence, that I have never heard but of one instance at all worthy of credit, and that case was not sufficiently corroborated to influence me with complete conviction of its truth. So that brutes have the same terror of self-extinction as man. Shall we therefore infer that such animals have a fear of separation of soul, and body? They know not the nature of constituent principles. So that the mere dread of death appears to me to be an insufficient and a very inconclusive support of the doctrine of immateriality. But we must beware how we judge of things too much by the evidence of our external senses. Do we doubt the existence of God, because we see not his person? Shall

we peremptorily deny the truth of a system merely because we cannot penetrate the profundity of its recesses? Besides, we know that sick persons at the point of death, after their bodies have been greatly reduced by pain and disease, and when they are just upon the very extreme verge of the grave, exhibit the finest proofs of intellectual vigor, and acute mental comprehension.

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568.

**GROUP OF CATTLE, BY JAMES WARD, ESQ. R. A.**

IN proportion as a nation is truly splendid, will the brilliant embellishments of art be promoted by its people. Those noble-minded individuals therefore who patronise the artists of our country, are entitled not only to our commendations, but also to our gratitude and imitation. Bacon observes of painting that it “raises the mind, by accommodating the images of things to our desires,”—a proposition which displays the most profound knowledge of human nature.

This fine large picture exhibits a grand and a most astonishing effort of pictorial genius. It is next to impossible, for any rational being to contemplate its supreme excellence, without betraying emotions of admiration, mingled with surprise, and heightened with rapture. It represents in the most interesting manner, the fine characteristic force, and quality of the bull, not reduced to the almost illegitimate form of the cow, but endued with his fine natural form, and strength. The head of this bull actually appears to project from the canvas, and starts upon the sight, with the very force of life, and grandeur of animal power, and fulness of muscular turgidity, and fire of quadrupedal vigor. The folds of the bull's neck are almost inimitably executed. His acute eye sparkles with the intense spirit, and powerful flame of life. The bold and masterly figure of the black Glamorganshire cow has a most broad and imposing effect. The calf eyeing the water-wag-tail is nature herself on canvas. The sheep are depicted with all the identity of truth. In the distance of the lovely scene, the spiral column of the smoke from the distant cottage rises amidst the quietude of the peaceful valley, which is decorated with the contented peasant's lowly but delightful cot, beyond which the pale blue hills bound the horizon of the enchanting scene, which all must view with rapture, who delight in the sensibilities and joys attendant upon rural life. The

heart gladdens and expands itself at this sight of nature's simple yet joy-enduing landscape, and cold and tasteless must be the heart and sentiments of him, who can turn from the picture, without a pang of regret at his absence from the enlivening spectacle, where unclassical but pure and undecorated nature reigns triumphant amidst her verdant pastures of simplicity and beauty. The trunks and branches of the trees to the right of the picture, are exceedingly correct and natural; we might almost without deserving the imputation of ignorance, touch the canvas, to know whether the scene is real or imaginary. The quadrupedal figures appear as though they were endued with all the vivid energy of motion, and wanted only the will to move towards us. The field-flowers which adorn the landscape are most sweetly handled and most appropriately disposed. The attitudes of the several animals introduced, are very admirably chosen. The general coloring of this powerful performance is in a grand judicious style. The whole production is finished with a wonderful exactness, which would almost bear the analysis of the microscope, and yet the drawing appears amply in detail, without the fault of minuteness. The composition is in excellent gusto—the chiaro-oscuro is rich and lovely—and the back ground is beyond description, warm and interesting. This beautiful picture has been with great reason, compared, and even preferred to the celebrated work of Paul Potter, for which the immense sum of of 1,000,000 francs was offered to the late government of France, when it was exhibited in the Louvre, but which sum was not accepted. To commend the attention of the british public, to this most admirable work of art, is but to do it justice—it will when viewed, speak with inexpressible language of eloquence. To sum up its super-eminent merits, it is an honor to the age—a glory of the arts—and a most conspicuous exaltation of individual genius.

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### 569.

THE delays of the court of chancery are not so easily curable as has been insinuated. It is not difficult to declaim against the general evils, or the particular inconveniences of the court, but it is not so easy a task to devise a remedy for them. The complicity of litigated facts—the variety of interests—the peculiar nature, constitution, and object of the court, and the number of parties to each suit,

would perhaps render this court, under the best possible arrangement, any thing but a speedy resort for justice. It cannot be seriously denied, that matters of chancery are matters of great, perhaps of unnecessary protraction. But where is the system which is to obviate the evil? Where is the plan for the reformation of this court? Must not its constitution be altered, and even subverted, before the mischief can be eradicated? Can it be any thing but a court of delay, under present political circumstances? Can it be distinguished for promptness of decision, before *viva voce* testimony is substituted for cautious, verbose, and technical depositions, or before peremptory times are fixed for hearings and rehearings.

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### 570.

MANY are the eulogies in favor of Bacchus, the great—Bacchus, the merry soul—Bacchus, the joy-inspiring—Bacchus, the disciple of friendship—Bacchus, the soul enlivening—Bacchus, the patron of garrulity and joy—Bacchus, the god of feasts and bumpers. Many are the commendations of the bottle. Many are the praises bestowed upon “wine, mighty wine!” Many are they who hail the corkscrew as the symbol of talent, and as the trophy of friendship. But it must not—it cannot be disputed that the drinking of spirituous liquors is very frequently injurious to the social and political interests. When adopted to excess, it is productive of the greatest evil. It deadens the intellectual faculties: it unfits men for the avocations of business, and for the performance of domestic and social duties. It frequently causes the mild man to be passionate for a time—it renders the passionate individual infuriated and unmanageable. It weakens the physical constitution, and impairs the mental energies. It dedicates to extravagance, and worse than uselessness, those means of comfort, which should be devoted to our rational and substantial enjoyment, and to the essential wants of our friends, and the surplus of which, if any, should be expended in charitable or patriotic contributions. It exposes to the gaze of the vulgar, and to the ridicule of the foolish, those whose acquirements should elevate them above all contempt. It renders a young man a child—an old man a baby—a talented man contemptible.

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## 571.

**OPINIONS** are often entertained in clusters ; for one principle leads to another. From conjectures we wander to theories ; from theories we proceed to principles ; from principles we travel on to systems.

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## 572.

**IF** all men would lay aside the prejudices imbibed by education—would surrender the associations of habitual intercourse—and would concur in the search after universal truth, and in the correlative attainment of comparative intellectual and moral perfection, the result would be incomprehensibly sublime and happy. But I write like an enthusiast. I am bound to admit that such an alteration in the intellectual and moral world, is at least utterly improbable—perhaps totally impossible, in the present constitution of human nature. At some remote period of futurity, we shall perhaps be the witnesses, and even the objects of such a state of things, although we can never enjoy that extremest state of infinite perfection which we, the creatures of God, must admit belongs to him alone.

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## 573.

**THERE** is often much quackery in connoisseurship in the fine arts. There is often much in it that is opposed to pure taste. False ideas of beauty are elevated into ‘high notions of the beautiful.’ True and sound principles of nature are degraded into ‘childish simplicity.’

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## 574.

**IT** was in the mind of Giorro, the object of the highest ambition and glory, to acquire the fine expression of nature, which he attained to so great a degree of excellence, as to be honored by his contemporaries with the most flattering designation of ‘the pupil of nature.’ His style, although not free from defects or deficiencies, was at least directed to good views, and to the improvement of the art to which he was fondly attached, and which he therefore pursued with ardor and success. He most properly contributed to explode the hard and dry gothic style, and substituted, with very great success, the expression and action of nature, adorned

with grace and chastened with sobriety. The works of Giotto were those of a rude, yet faithful and sentimental historian, and of a romantic and wild, but untutored muse. He adopted neither idealism, nor allegory, but the simple and unaffected representation of the ecclesiastical or scriptural incidents, which he really believed to be authentic, although some of them were legendary fictions. In his pictures of the Madonna, or "the Mother of God," as she is termed in the Catholic church, he heightened the grand effect, by the introduction of choirs of saints and angels, disposed in regular order around the throne of God. Amongst his chief scholars were, Taddeo Gaddi, and Puccio Capanna. The aptness of his designing—his beauty of composition,—his truth of expression,—and grace of action, superseded the pristine necessity of explanatory labels, to describe the subjects of the pencil; and he relinquished the use of them. The expression of his countenances was sufficiently powerful, without the gothic addition of words to express its meaning. The very great progress which he made in the art, can only be accounted for by reason of his attentive study of the reliques of the antique at Florence, which he appears not merely to have successfully copied, but of which he imbibed the actual spirit, at the least, so it appears by his square forms,—his character of heads—his majestic breadth of folds in drapery—and the grave, affecting, and appropriate attitudes of figure.

He was born in the year 1276, and was raised by Cimabue from the humble station of a pastoral shepherd, attending bleating flocks, to the task of gloriously assisting to disencumber the arts from the trammels of barbaric imperfection. He was a pupil of the celebrated Cimabue, and was a warm friend of the illustrious poet Dante, whose celebrated and only portrait (as it is said) now extant, he painted. He was by that poet applauded in eulogetic verse, as having attained the supreme summit of art—that almost infinite degree of excellence, which, perhaps, no artist ever yet acquired; but this may be in part accounted for by the admirable revolution which Giotto effected in painting, and by the emulating impetus which he excited in favor of the fine arts. He painted portraits of Brunetti, and many other persons, celebrated for noble birth and great talents. He gained very great applause for the success with which he executed 32 pictures in the church of St. Francis at Assisi, illustrative of the life of that saint, which

works, although decayed are still extant. He was patronised by Pope Benedict IX., who employed him to paint in the Vatican and in St. Peter's, and thus commenced the regular pontifical employment of artists. He was also subsequently employed by Clement the V. He painted at Florence many performances, which the great Buonarotti and other succeeding artists studied, and much applauded. He died in the year 1336, aged 60. In consequence of his advancement of art, within fourteen years after his death, the now still existing academy of St. Luke was established, from which excellent institution many very illustrious artists have sprung.

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575.

SKETCHES of character are useful in impressing men with the importance of avoiding the naturally-depicted faults of others, and in raising in their minds agreeable impressions of the virtues and good qualities of the amiable and talented.

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576.

WHEN young women intermarry with old men, generally, either violent quarrels take place, or an extreme submissive, irrational and childish fondness, or rather obedience incompatible with the dignity of man, is exhibited, exposing the lady to the satirical observations, and the gentleman to the ridicule, of the world.

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577.

A FINE sculpture in relievo, has recently been added to the admirable collection in the gallery of antiquities at the british museum, in the third room. The subject, as stated in the inscription (greek,) is the crowning of Homer, by the permission of Jupiter. There are contained in the sculpture, twenty-seven figures, represented in four different compartments, with imperial Jupiter at the summit, holding in his hand that which, as I imagine, is intended to represent the rod of power. In the lowest compartment, to the right, is Homer, seated on an ancient stool or chair; behind are two figures of Fame, crowning the illustrious poet; the next figure is that of a priestess attending at the altar, with sacrifice for oblation. To the left, are the allegorical figures



of Poetry, holding torches, with out-stretched arms, and Tragedy and Comedy; to the extreme left, is an interesting group of the virtues, as Temperance, Charity, and Valor, &c. &c. Above this compartment, to the left, is Music, with a lyre; near to whom is a figure pointing to a globe, to indicate, as we conceive, the extent of Homer's fame. To the left is Apollo, playing on his lyre, having laid aside his bow and quiver, which appear on the ground. Above are introduced the Aonian nine, in various attitudes. To the extreme left of Jupiter, is represented one of the Muses, hastily descending as the messenger of the imperial god, to command that Homer should be crowned. The action of her figure is very light, airy, and graceful.

To the antiquary and to the artist, this is a most interesting piece of sculpture, and is in a very perfect state. It is unusual for so antique a relic of art containing so many figures to be preserved entire as this fortunately is, and the costume, figures, and manner of grouping which it exhibits, must prove a serviceable acquisition to British art. This well executed work of art possesses so much of the fine spirit and execution of the antique, that I do not doubt its authenticity, as some have professed to do; for what reason they have done so, I do not know; surely not for the purpose of distinguishing themselves by an ignorant display of fatidious scepticism.

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### 578.

GUIDO RHENI was a second rate painter, and excelled in the delineation of the tender and delicate. Placid—mild—gentle—feminine figures best suited his peculiar genius. His power of imitation was excellent—his execution skilful—his pencil light—and his touches delicately free. He studied the ideal beauty of the antique, and in many of his works impressed the tender and pathetic, with a delightful loveliness of form and character. He well understood the delineation of drapery, which he arranged with taste and propriety, and with which he was accustomed to fill up his canvas. He carefully managed the introduction of the inferior or ornamental parts of his work, which he frequently applied to the useful purpose of harmonising and improving his *chiaro-scuro*. His masculine figures are not adorned with the ideal beauty of the antique, but are rather the every-day

insipid copies of his models. His anatomical expression was generally at least not incorrect, although sometimes it was of an inferior character. But in his almost invaluable and most celebrated single head of the *ecce homo*, he displayed a super-excellent power of expressing the most acute feeling—most difficult to be attained, and yet astonishingly successful. In that head of Christ crowned with thorns, Guido expressed with an almost unequalled force of conception and appropriate character, resigned and pious humility, in the most intensely acute suffering of soul and body. So happy was the beauty and characteristic truth of that head, that many great artists have declared that it cannot be surpassed. This picture was in the possession of and very much esteemed by the late president West until the period of his decease. But if that head executed by Guido be faultless, he was not a faultless painter. He seldom elevated his expression to the noble and imaginary, but on the contrary many of his figures have the studied air of theatrical grace and action, unclothed with the attiring garb of interesting, unaffected, and simple nature. We feel inclined to doubt the pure sincerity of the contrition of his magdalens, and the pious fervor of his saints, as we suspect in real life the sincerity of those, who apparently praying and penitent, endeavor ostentatiously to attract the attention of those near to them. The same allowances and indulgences will not be granted to an artist as to a theatrical performer, and sense of truth of character allows us not to sympathise with a Lucretia who stabs herself with the affected gesture of a heroine of the buskin. This was a fault of Guido, from which the figure of Helen in his admirable picture of the *departure of Helen with Paris* is entirely free. The lovely charms of the Venus are in the beautiful figure of Helen, commingled with the celestial purity of the Niobe, and uxurious fondness and maternal tenderness are refined with a sublime modesty and thought-inspiring melancholy, and the unconscious, graceful, and interesting elegance of her attitude supports and confirms her loveliness.

Guido was born at Bologna, in the year 1574, and was at an early period of his youth placed as pupil to Denis Calvert, a Fleming; but at the recommendation of Albani, he afterwards entered the school of the Caracci, then lately founded at Bologna, where Domenichino and Guido were the principal pupils. The great talents of Guido excited the

jealousy of the Caracci who feared that the public applause would be bestowed on the celebrated pupil instead of on the school from whence he rose, and Ludovico Carracci ungenerously endeavored to injure his able pupil by the opposition of Guercino. His inordinate love of gaming caused him to execute with rapidity, and the world is well stocked with his madonnas, magdalens, weeping virgins, Lucretias, Cleopatras, and Christs. Many of his large performances are in the executive branch, very excellent, particularly *Aurora leading Apollo mounted in his chariot, and surrounded by the hours, the altar piece of St. Philip Neri, at Fano, and the penitence of Saint Peter*, in the Zampieri palace. His splendid picture of *saint Sebastian* exhibited at Dulwich college is a highly attractive master-piece of art. He died in the year 1642, aged 68.

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### 579.

MODESTY is the homage paid by merit or genius, to superiority, talent, or vanity. True modesty leads us to be greater than we are—false modesty deprives us of that credit to which we are justly entitled.

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### 580.

THE present rage for fine education is in the minds of the reflecting, the Goliath of terror. No declamatory vehemence—no enthusiastic appeals to our passions—no ungrounded dogmas of pretended benefits, should induce us to patronise a system of mischief to ourselves and to posterity—a system manifestly at variance with public and private happiness—a system productive of antisocial warfare.

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### 581.

THE beautiful and supremely exquisite work of art, of “a sleeping child,” which was exhibited in the year 1820, at the royal academy, is one which, from its admirable merit of execution, will, at least as long as it retains its present lovely form, commemorate the very powerful talents of the able artist by whom it is executed. “A sleeping child!” What subject can be more simple or more natural? It requires not the lofty conception of a poetic imagination, duly to appreciate its transcendent interest. The most ignorant

clown—the most sublime poet—and the most accomplished critic, must all, if not all equally, feel themselves most powerfully impressed with a lively sense of the beautiful, upon viewing this admirable sculpture. And yet methinks that the subject might inspire, with tender enthusiasm and fondness for infancy, the most romantic bard, and might excite in his susceptible imagination, the delightful emotions of the pathetic, worthy to be opposed to the grand and to the sublime. It might incline the poet, I say, to throw an unpenetrated veil over the base wickedness—vile impiety—and unworthy pollution often discovered in the human objects of living nature, and to dare to exert his poetic wing of empyreal exaltation in the holy and discursive flight of heavenly purity, unalloyed innocence, and unearthly joy. The moralist also might appeal forcibly to the sensual voluptuary, and ask him whether he can regard this fine representation of innocent childhood, without acute feelings of respect, mingled with awe and veneration—whether, when he regards this child, he impiously dares to revel in his impure ideas, and thus oppose to the heavenly current of tender virtue, the foul stream of vile licentiousness; and if he answer ‘yes,’ then let his impurity be proclaimed as stubborn and almost remediless. This celestial child, pure as the evening breeze, appears recumbent upon the downy pillow of heaven-given sleep, untainted with the impurity, and free from the deformity, often attendant upon maturer age—dreaming, as we may fondly fancy, of the delightful visions of infantine joy, and hailing the harmonic scenes of bliss with the placid serenity, calm composure, and sweet simplicity of an infant’s soul! There are, in the contemplation of sleeping infancy, so many pleasing associations of tenderness of thought—peculiarity of interest—beautiful innocence—and purity of character, that the being must be imbruted who can reflect upon it without the softest and most virtuous emotions enkindling in his breast.

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 582.

RUBENS regarded nature with the acute perception of romantic genius, and with the scrutinising observation of a painter’s eye. His composition was as clever as it was original. He grouped his figures, combined his objects,

colored his forms, and finished his productions with a characteristic force, almost peculiar to himself, and which a train of painters, supporting a tolerable reputation, afterwards imitated, as the attractive qualities of an illustrious prototype. Amongst the most celebrated of such disciples, were Vandyke, Jordaeus, Van Uden, Snyders, and Wilden. The beautiful paintings in the gallery of the Luxembourg Palace, describing *the life of Mary de Medicis*, are splendid specimens of the great talents of Rubens, in allegorical composition and emblematic design; his erudite knowledge qualified his mind for incidental truth, and characteristic force of expression. The freedom of his brush was equal to the fertility of his imagination. Not only were energy and liberty exhibited in his delineations, but they also possessed a dazzling and luxuriant richness, comparatively chastened, and in many cases he displayed an attractive elegance. In his designing, he evinced correctness, comprehension, and good taste; in his coloring, he produced a bright glow and extraordinary gaiety. His invention was extremely fertile, his pencilling was very mellow, his execution singularly free, his drapery simply grand, and boldly true, his grouping effective, his coloring scientific, and his finishing superb. He was well skilled in the true principles of light and shade, and therefore generally most judiciously rounded, relieved, and harmonised the figures of his objects. He laid his colors on his grand compositions, with so bold and firm a touch, that being observed at a distance, they have a most powerful effect, and are well adapted to continue in excellent preservation. In his grouping, he very properly disposed of his figures in such a way, that the principal object of representation should immediately attract the eye of the spectator, and that it should be in its own qualities, worthy of its situation, a principle which I would strongly recommend to all painters to follow. Without the general possession of refinement, he charmed with the display of brilliancy and warmth of character. His touches were rapid, as they were apt and forcible. It was not to history alone that he confined the ardency of his imagination; he excelled in every branch of his art. His animals are admirable specimens of correct quadrupedal forms. His portraits are very excellent, and rank with the productions of the first-rate professional portrait painters. In landscape painting, he was not a mere

same copyist. In this pleasing branch of his art, he sought for picturesque effect; and, although his trees are in some instances poor and unnatural, he decked his admirable views of nature with a facility of touch, and a charming sweetness, in which the eye is delighted, and of which the judgment approves. After he had acquired celebrity, he seldom painted the animals and landscapes introduced into his compositions, but *Snyders* generally executed the former, and *Van Uden* and *Wilden* the latter subjects, from the sketches and designs of *Rubens*. His pencil was prodigal, as his imagination was exuberant. His touches were often too bold, but seldom too timid. Life and still-life were equally adorned with his glowing tints. With a prolific spirit of execution, and energy of action, he sought eagerly to complete with rapidity the vigorous conceptions which his mind had formed. He was not a copyist, although doubtless he improved much from his observation of the venetian works of art, particularly those of *Titian*, with whom, as a colorist, he has been often compared. *Titian* was brilliantly natural, and harmonised his colors with very great effect. *Rubens* was richly splendid. The former seldom overstepped the modesty of nature, of which art is the imitation; but the latter did not sufficiently harmonise his colors, which he boldly laid upon his canvas, and softened their edges but a little, so that he sometimes left his dead-color apparent, to harmonise his tones. *Titian's* style was natural and pleasing, and that of *Rubens* was spirited and attractive. If we place him by the side of a gloomy colorist, we pronounce him to be gaudy, but if we place him as we should do, by the side of nature, we allow that he adopted nature's tints, although they want her harmony. Yet, contemplating the several beauties of this famous master of composition, we must allow, that alike unto many great men, he committed great faults. He did not sufficiently study elegance of form and propriety of character. He wanted the grace of *Parmegiano*, the beauty of *Raffaele*, the dignity of *Leonardo*, the richness of composition, and the lightness of touch of *Veronese*, the truth of *Titian*, and the delicacy of *Vandyke*. The want of correctness and refinement was his great fault. Whilst he gratifies the eye, he does not always please the judgment. His ardent enthusiasm allowed him not to mature and purify. The productions of his eccentric genius

frequently require severe criticism. His drawing was sometimes untrue, his figures being short, and his limbs having an incorrect outline, although he attended very much to the fine antiques of Italy. Sometimes also he transgressed the strictness of historic propriety, and sometimes, instead of adhering to national character and periodical costume, he adopted his own fanciful ideas of picturesque effect. He studied energy and grandeur of appearance, rather than correct refinement and elevated taste. His subjects were not always the best selected; sometimes he adopted the most absurd legends of fiction, as that of 'St. Placidus with his head in his hand conversing with his *chere amie*'. Yet, notwithstanding his several faults, he was an original painter, an accomplished artist, and a great man. The superbiess of composition, comprehension of intellect, and sublimity of conception, exhibited in the splendid works of Rubens in the Luxembourg, displayed the most excellent powers of allegorical imagination.

Rubens was born at Cologne, in the year 1577, and being accomplished, clever, and of a distinguished family, he was engaged as a page to the countess of Lalain. Possessing an original talent for design, he afterwards placed himself under the tutorship of Tobias Verhaecht, a landscape and architectural painter, but he soon left him to pursue historical painting, under the guidance of the surly and unskilful Adam Van Oort. He afterwards with greater satisfaction to himself, became a pupil of Octavian Van Veen, commonly known by the name of Otho Venius, a skilful and good tempered artist, who most candidly informed Rubens in his twenty-third year, that he was incapable of further improving his able pupil, and urgently advised him to resort to Italy, as the seat of the arts, which advice he very gladly accepted. He went to Venice, Rome, and Mantua, and was shortly afterwards appointed one of the gentlemen of the chamber to the duke of Mantua, and painted three splendid pictures for the church of the Jesuits, which were very much admired. The duke, his master, employed him to copy several of the principal pictures at Rome, which honorable and gratifying commission he executed with great success. In the year 1605, his noble patron sent him as an envoy to Philip the third of Spain, who sat to him for his portrait, and bestowed upon him many distinguishing testimonies of

approbation. After returning to Mantua, he again visited Rome, and was then employed to beautify the tribune of Santa Maria. In that place he painted three excellent pictures, in imitation of the manner of Paul Veronese. From thence he travelled to Genoa, where he was honorably and kindly received by the natives. He painted two pictures for the Genoese church of the jesuits : *the crucifixion*, and *the miracle of St. Ignatius*, by the execution of which he acquired much fame. In consequence of the flattering and advantageous offers proposed to him by the Archduke Albert, and Isabella the infanta, for the purpose of procuring his presence in Flanders, he went to reside permanently at Antwerp, and having married, erected there a splendid habitation for himself, and adorned a saloon or rotunda therein, with curious and valuable works of art, and with gratifying examples of mechanical excellencies ; and he in that rotunda executed many of his most excellent paintings. The extraordinary fame of Rubens rendered him an object of jealous envy, and he was abused for pretended want of talent, by Schut, Rombouts, and Jansens. With a nobility of mind highly creditable to his character, in return for the abuse of Schut and Rombouts, he mitigated their necessities, by the kind boon of charitable employment. He was honored in 1620, by a commission from Mary de Medicis, to beautify the Luxembourg palace. He therein painted, with great effect, an allegorical representation of the most remarkable incidents which had occurred in the life of that princess. About 1625, the duke of Buckingham purchased the valuable museum of Rubens, for the sum of ten thousand pounds. In 1628, he was dispatched by the Infanta Isabella, as diplomatist to Madrid, and was very favorably received by Philip the fourth, who employed him to execute four pictures for the church of the convent of the Carmelites, then lately founded at Locches, near to Madrid, which pictures he painted in his very best style. He also executed eight large pictures for the grand saloon, in the palace of Madrid, with a fine glow of coloring. The following were the subjects : *The rape of the Sabines—The battle between the Romans and the Sabines—The bath of Diana—Perseus and Andromeda—The rape of Helen—The judgment of Paris—Juno, Minerva, and Venus—and The triumph of Bacchus.* After the execution of those pictures, he was knighted, and



vidual for what he cannot help. This is so universally admitted, that the reader is, no doubt, already frowning, at my troubling him with the repetition of a truism. But I wish to apply that proposition to the establishment of another. A man who has diligently sought for, and is exceedingly anxious to discover the truth, (and there are many such men who have lost their way,) can no more avoid the conclusions which he adopts, than he can help feeling hungry when his gastric juice has no food to act upon. The maxim that every man can discover the precise truth, unless it be his own fault, and that the opinions of many are infallible, is as absurd as it is general.

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586.

SCHOOLS are little democracies. A child who has contracted any of the conceits of vanity, or airs of aristocracy, must surrender them, at the least for a time, at the intimidating shrine of scholastic equality.

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587.

DON BARTOLOME ESTIVAN MURILLIO, was one of the greatest spanish painters. His style was pleasing, and he was very successful in expressing the silent yet forcible action of the tender and pathetic sentiments of human nature. He most excelled in the delineation of the amiable and placid qualities, as his manner was not grand, but was rather soft than forcible. His style was original, and his backgrounds are in many of his works executed in a confused and indistinct manner, and with an indeterminate execution, which although singular, and sometimes rather repulsive to the eyes of fastidious connoisseurs, yet produce a very novel and pleasing effect; and tend to throw out the figures and objects in the foreground of the pictures of Murillio, and impart to them an almost unique appearance of beauty and finish. To illustrate the truth of this remark, I mention his interesting picture of *the good shepherd*, a very fine copy of which is exhibited in the gallery of the marquis of Stafford. He appears to have copied his objects of delineation from nature or real form; but his combinations of such natural objects appear ideal. The tones of his colors captivate the eye with their gentle sweetness and their fine execution. Murillio was

was appointed the king's gentleman of the chamber. He returned to Flanders in 1629. Upon being dispatched by the Infanta as ambassador to England, he was employed by Charles the first, to paint the ceiling of the banqueting house at Whitehall, representing *the apotheosis of King James the first*. Having concluded terms of peace, he returned to the Netherlands, after being first knighted by king Charles. He died in 1610, aged 63, and was very pompously buried in Saint James's, at Antwerp.

The french republican irruption into the Netherlands, deprived Flanders, particularly Antwerp, of the historical works of Rubens, and in the Louvre at Paris, there were actually deposited fifty of his pictures, many of them his best works.

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### 583.

TO implore the intervention of a mercy from the deity, which we ourselves refuse to the object, is mere hypocrisy. And yet this is precisely the conduct of those 'infallible' tormentors, who, whilst with one hand they light the faggots to consume the body of the victim, and with the other hold up the prostituted symbol of the cross to his eyes, as an emblem of mercy, pretendedly invoke that holy benevolence and that sacred compassion, to which they are the most determined and inveterate enemies.

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### 584.

THE abolition of frivolous and vexatious writs of error, is one of the many convincing proofs of the sagacious patriotism of Mr. Peel. It is a fact, I believe, that not more than nine writs of error out of 1,200, have been lately, on the average, prosecuted to an actual hearing. So that in the other 1,191 cases, justice was long and shamefully delayed, under the contemptible pretence of judicial error. The remedy of the subject against improper judgments, is still secured, but subject to the restrictions of the act of the third of James I. chap. VIII.

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### 585.

IT is ungenerous—it is unmanly—it is vicious, to reprehend a man for what he cannot avoid—to blame an indi-

most successful in his minute representations of familiar life. He executed several very large pictures for the churches of Seville, some of which were 18 feet high, and contained that very great number of figures which the subjects required, such as—*Saint John preaching in the wilderness, Christ feeding the multitude, St. Thomas bestowing alms on the poor*, and other subjects selected from scripture, and from the romantic legends of the roman calendar, but his pencil was not suited to such large works. He was deficient—sometimes very deficient, in sublimity and grandeur, and unfortunately endued the most exalted actors in his subject, with a meanness of character and weakness of sentiment, directly opposed and contradictory to their proper and peculiar attributes.

Murillio was born at Pilas near to Seville, in the year 1613, and showing at a very early age a great inclination for the liberal arts, became the pupil of Juan del Castillo, an artist who chiefly devoted his pencil to the subjects of markets and fairs, and Murillio painted many pictures of that description, before he left his preceptor for the purpose of residing in Madrid. Shortly after his arrival in that city, Velasquez encouraged him and recommended to his observation the works of Rubens, Titian, and Vandyke, in the imperial palaces and in the houses of the nobles at Madrid. He copied many of such works, and having gained a rapid progress in his art, he returned to Seville, and there executed many of his best performances, amongst which were the scripture subjects, &c. before mentioned. He also painted several altar pieces at Cadiz, Cordova, and Granada. He died in the year 1685, aged 72.

It has been ridiculously boasted by some of the spanish authors, that Murillio attained his skill in art without visiting Italy; but will it be asserted that Murillio had a genius sufficiently great to paint as he did, without any assistance but that of his own powers, and attention to study, or will it be contended that he did not derive much of his excellence from the study of foreign professors, who were indebted for improvement to italian art? I think that the affirmative must be in truth admitted; and if it be, then the vain-glorious boasting of his succeeding countrymen almost amounts to a distinction without a difference. At the least it must be allowed that Murillio by no means attained the highest rank of perfection,

and therefore that he might have profited very much had he studied the Italian schools.

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588.

**HISTORY OF MERCHANT TAYLORS' COLLEGIATE SCHOOL.**

IN the year 1560 or 1561,\* the worshipful company of "Marchaunt Taylors," actuated by a sense of christian charity, and with a love of learning, founded a grammar school, and fixed upon part of the manor of the rose, in the parish of St. Lawrence Pountney, as a site eligible for the purpose; and on the 24th September, 1561, the statutes were accordingly framed, and a schoolmaster chosen. The following is the preamble of the original statutes of the school, upon its first institution :

'Whereas the maister, wardens, and assistents in the names of all the whole body of this companie of the Marchaunt Taylors, in London, have for the better educacon and bringing up of children in good manners and Prature, erected a schoole within the parish of St. Lawrence Pountney, in London; and; also meete and convenient lodgings for a schoolm. and three ushers, to inhabite and dwell in; And, for, because nothing can contynue long and endure in good order, without laws and statutes, in that behalf provided, therefore they the said maister, wardens, and assistants, have fully concluded, agreed, and by these presents, doe conclude, agree and decree, that the said schoole shall be directed and continued, and to have continuance, by God's grace, for ever, in such manner and forme, and according as hereafter is expressed, mencionned, and declared, viz.'

R. Mulcaster, M. A. of Christ church, Oxford, a man of great learning, was the first head master chosen by the court. Scarcely had this noble institution been established, than a great number of scholars entered it, and it was shortly afterwards submitted, for the first time, to the solemn visitation of the diocesan. The company then kept a scholar at college, at the annual expence of five pounds. But a permanent and honorable connection between the school and the university was not established, until alderman Sir Thomas White, with a liberal munificence, which must always be remembered with gratitude, by the students, appropriated to the exclusive benefit of this school, thirty-seven fellowships

\* Stow's survey, b: 1, p. 169.

at St. John's, Oxford, a college which he had then lately founded, entirely at his own expence. This auspicious omen attracted a great influx of scholars, so that in a very short space of time, the full number of two hundred and fifty was completed. On the 11th of June, 1572, the first election of scholars to St. John's took place, after a public examination. It was shortly afterwards ordered, that no scholar should stand to the election for St. John's, who had not attended the school "three yeares at leaste before the saide electionn." About this time Walter Flysshe gave an exhibition of ten pounds per annum to divinity-scholars from this school. In 1581, the school sustained a great loss, in the death of Sir Wm. Cordall, master of the rolls, who had exercised his appointment as visitor of the school, with much talent, fidelity, and discrimination. For many years at the latter end of the sixteenth century, the officers of St. John's college were continually disputing with the Merchant Taylors' company, respecting the election of scholars to St. John's; and it was a considerable time before the mild and conciliating conduct of the company could allay those unfortunate differences. Queen Elizabeth, in her visits to the universities, conferred much distinction on the students educated at Merchants Taylors'. In the year 1607, the statutes of the school were revised and improved, at the recommendation of Dean Overall, and other learned doctors in divinity; the alteration chiefly related to the establishment of three probation days in the year.\* These new statutes were concluded in the following words:

"Lastly, although the papers of the schollers' exercises, written on the probationn daies, should presently bee cancelled, burnt, or converted into any other use, yet shall the schollers' benefit, arising principally from the making thereof, bee the same, as yf they were reserved for posterity. Howbeit, yt cannot be denied but that the keepyng of them for the viewe of posterity will cause some greate care both in the preparacon and making thereof."

In the same year, James the first honored the company with his presence, at a public dinner given at the hall to his majesty, prince Henry, and other noble personages. The company's clerk shewed to the king a roll containing the names of seven kings, one queen, seventeen princes and

\* For many years there have been but two annually.

dukes, two duchesses, one archbishop, thirty-one earls, five countesses, one viscount, twenty-four bishops, sixty-six barons, two ladies, seven abbots, seven priors, and one sub-prior, besides very many knights and esquires, who had been members of the company, whereupon he caused his eldest son, twenty-two earls and lords, and many knights, esquires, and clergymen, to be made free of the company. It was proposed that one of the scholars should welcome the king with an appropriate speech, but, instead of this, an entertainment of "a speech, musique, and other inventiouns," was contracted for with the noted Ben Jonson. William Parker, by his will, dated 24th May 1613, gave to the company two thousand pounds, out of which twenty pounds per annum was to be devoted in trust for the clergyman who should serve the chapel of Great Bloxwich, to be a merchant taylor, from saint John's. John Vernon, by a bequest to the company, dated 10th October, 1615, founded four exhibitions of four pounds annually, for merchant taylor's students in divinity, at St. John's. John Wooller founded, about the same time, an exhibition of forty shillings per annum, which was afterwards doubled in value by accumulation. Shortly afterwards, Thomas Whetenhall, Esq. granted a lapse-reversion to three divinity-lectures, for the benefit of these scholars. About this time, many liberal benefactions were made to St. John's, in which college this school has an interest of more than seven-tenths, in whatever is bequeathed to the general purposes of the college. In 1620, the company refounded two of Sir Thomas White's fellowships, which had been lost by the expiration of a lease. In 1626, John Juxon, esq. founded by bequest to the company, certain lectures in the city of London, and from this fund, many deserving young men at this school have been occasionally presented with the sum of twelve pounds, for the purchase of books at the commencement of their academical studies. Archbishop Laud and Bishop Juxon were very attentive to the school. In 1636, the infection of the plague interfered much with the regular study of the institution. Bishop Dee, by his will, dated 28th May 1638, founded two fellowships, and two scholarships, especially charging that one fellow and one scholar should be taken from merchant taylor's or Peterborough school, of his kindred or name, and for many years this benefaction was exercised by merchant taylor's, without the

latter qualifications. In 1649, Dugard, the chief master, was committed by the council of state to Newgate, for boldly printing at a private press, a defence of Charles the 1st, entitled '*Defensio regia pro Carolo I., ad serenissimum Magnæ Britannicæ Regem Carolum II., filium natu majorem, hæredem et successorem legitimum. Sumptibus Regiis anno 1649.*' The poet Milton interceded with the council, and obtained the liberation of Dugard, who afterwards in the foolishly enthusiastic warmth of gratitude, printed even the answer to the last mentioned work. In 1656, Abraham Colfe appointed, by his will, the head master of merchant taylors,' in conjunction with the head masters of Westminster and St. Paul's, an examiner and elector of Lewisham school. About 1664, the scholars began to perform in private plays. On 2nd September, 1666, the venerable gothic pile which had been dedicated for more than a century to learning, fell a prey to the fiery element. In 1675, the rebuilding of the school was completed, on an extensive scale, partly by the aid of the liberal individual subscriptions of the company. About the same time the duty of prayer and catechising in 'englis, latine, and greeke,' was enforced. In 1686, king James the second recommended Lee in the place of Hartcliffe as head master, but afterwards revoked his recommendation. About 1695, Moses Holwey founded two exhibitions of six pounds per annum each, at Catharine hall, Cambridge, for young men educated at Eton, or merchant taylors'. and which have at times led to greater preferment. In 1709, the head master was by act of parliament appointed perpetual governor of the free school in Lucton. In 1728, Dr. Gibbons bequeathed fifty pounds to the head master of the school, and the like sum for the benefit of the school-library, together with one thousand pounds therewith to purchase advowsons for St. John's, and one hundred pounds for the library of that college. Dr. Stuart, by his will, dated 1733, gave the sum of two thousand five hundred pounds, to found two exhibitions, one at St. John's, Oxford, for eight years, and the other at Pembroke Hall, Cambridge, for seven years, for students, who having been five years at this school are, without fault, superannuated. Dr. Andrew, by his will, dated 1747, founded four new scholarships at Trinity hall, for the benefit of four young men from merchant taylors,' who should receive £20 per annum each,

besides the usual allowances to scholars of the house, and four new fellowships on the same footing as the civil law scholarships, with a preference to the monitors and prompters of merchant taylors', being qualified. In 1762, under the mastership of the celebrated Townely, the scholars performed a latin play with great *eclat*, to crowded audiences. Two thousand tickets were issued. Garrick was so delighted with the performances, as to present to the young performers the scenes which he had lent to them, accompanied by unaccepted overtures to Moore, who had admirably sustained the part of Thraso. In the same year, the second act of *Phormio* was performed, wherein an epilogue was spoken by the assumed lawyers, as english, scotch, and irish barristers, amongst whom the late Sir John Silvester, baronet, recorder of London, then a scholar, sustained the part of Cratinus, the North Briton. In 1763, theatricals were resumed with uncommon applause, for the last time, in the *Tröades* of Seneca, and Ruggle's *Ignoramus* before persons of great learning and distinction. Three thousand tickets, and one thousand orders were issued. But these performances have been since discouraged, as being like to engage the attention of the students, at the expence of their proper studies. About this time complaints were made of the disrespectful conduct of the monitors towards the under-masters, and of their ill-treatment of the scholars, whereupon the company ordered that the under-masters should be generally treated with respect, and that no monitor should correct a scholar in the school. The Reverend Mr. Parkin, by his will, dated 1759, bequeathed a number of bonds, mortgages, and notes, to the master, fellows, and scholars of Pembroke hall, Cambridge, for the founding of five or six scholarships, in that house, to be appropriated to as many scholars who had been educated at merchant taylors', regard being always had to their seniority and station in the school, particularly to those who had become superannuated at the head of it. In 1776, the company ordered, that no student having been absent from the school for more than three months, should, unless in case of sickness, be re-admitted without leave of the master and wardens. In the same year, William Bowyer, the most learned printer of the eighteenth century, bequeathed to the stationers' company, one thousand pounds three per cents, in trust, that the yearly produce should be paid to a compositor of sober life, and versed in the latin



and greek, having been educated at merchant taylor's, or if not, at some other public school, from seven until seventeen years of age. In 1796, Grose and Hayward, two of the scholars, hoisted a large tri-colored silk flag upon Tower-hill, in insolent rivalry of the royal standard flying upon the opposite ramparts, in honor of her majesty's birth-day. This bold mark of attachment to the french symbol of revolution, excited the abhorrence of the scholars in general, and Ellis, the present librarian of the British Museum, particularly distinguished himself on the occasion. An address, signed by the head monitor was presented to the company, expressive of the attachment of the scholars to the reigning powers, and of that constitutional loyalty which this school has been always amongst the foremost in evincing; and praying that Grose and Hayward might be expelled, which was acceded to accordingly. In 1797, the scholars, with a noble feeling of patriotism, presented the liberal offering of one hundred guineas to the service of their country, in a contribution to the committee for raising voluntary donations for the protection of this nation, from the jacobinical powers, in reply to which a very handsome letter was returned. In 1812, the duke of Sussex, Sir C. S. Hunter, the lord mayor, admiral Sir J. T. Duckworth, Sir John Stuart, &c. &c. attended to hear the latin and english orations delivered on the election day by the monitors, and from thence adjourned to meet the late duke of Kent, Baron Graham, Lord Paulet, &c. to dinner at merchant taylor's hall. At the time of the raising of the subscription for the relief of the sufferers at the battle of Waterloo, the scholars contributed very liberally to the fund. In 1818, an exhibition was founded at Cambridge, by 'the Pitt club,' for the benefit of this school.

In former times, when the statutes 'against drilling and training,' had not been in force, the science of fencing, training to arms, and using the musket were taught, the art of self-defence not being then considered incompatible with the privileges of englishmen, or the known loyalty and patriotism of the scholars. 'Children of all nations and countries' except Jews (by order of court, 16th December 1731,) are eligible to be admitted by the 25th statute. The hours of study at present observed, are from March to November, in the morning from seven until eleven, from November to March, from eight until eleven, and in the afternoon from two

until four during the whole year. The election of the senior-monitors to college takes place annually upon St. Barnabas' day, June 11th, in the chapel of the school, after which there is a public dinner given at the company's hall, and there is a public examination of the scholars twice in every year, about March and November. In the chapel, and on those three public days, greek, latin and english orations are publicly delivered by the eight monitors. The head monitor is distinguished by the title of 'the captain. Latin prayers are daily read early in the morning, in the forenoon, and in the afternoon. There is a valuable library of classical and other curious books attached to the school. The bishop of Winchester is the visitor of the school, so far only as concerns the election of its scholars to Saint John's, but the merchant taylors' company are their own visitors in respect of revising, altering, and framing statutes for the government of the school. An evening lecturer of St. Michael, Crooked Lane, is elected every three years from amongst the masters of this school. The company possesses the right of presentation to the rich living of saint Martin Outwich. The scholars become superannuated at the age of nineteen years. The latin, greek, and hebrew languages or tongues, only, are taught at this school, in which the following works are used:—Latin—Eton grammar, Corderius, Catechism, Testament, Ellis's exercises, Clarke's exercises, Cæsar's commentaries, Ovid's epistles, Phædrus, Ovid's metamorphoses, Cicero's offices, and orations, Erasmus, Justin, Livy, Virgil, Sallust, Horace, Juvenal, Perseus, and Terence.

Greek—Eton grammar, Testament, Xenophon's memorabilia and cyropædia, Huntingford's exercises, Homer, Isocrates, Herodotus, Æschylus, Æschines, Sophocles, and Demosthenes.

Hebrew,—Lyra, and psalter.

The present edifice in Suffolk lane, Cannon street, was built in 1675, and is rather spacious and commodious than elegant; it contains extensive vaults under ground; on the ground-floor are private apartments for each of the under masters, cloisters, and play ground; above is the very spacious school room, nearly ninety feet in length, at one end of which is the box-room, and at the other end are the library, chapel, &c. together with a large house occupied by the *archididasculus*, or chief master.

The following, amongst other distinguished characters, received their education under the classic roof of this venerable institution:—Andrews, Boyle, Cranmer, Wren, (the dramatist,) Beckingham, Sir James Whitelocke, Juxon, Calamy, Quarles, Hall, Goad, Boulter, Lowth, Bernard, Sharard, Byrom, Watson, Lord Clive, Townely, Vicesimus Knox.

The munificent benefactions which have from time to time enriched this institution, together with the eminence of very many of its scholars, have placed the school in a very high rank, and the genius of merchant taylors' yielding to no public seminaries but those of Eton, Westminster, and Winchester, claims the exalted station of the fourth school in Great Britain; and, with honest pride and pleasing satisfaction, she contemplates the fame of those many eminent scholars who once inhabited her classic walls, since to her care and ability their country and the world have been much indebted for their usefulness, learning, and distinguished greatness.

It is beneath the venerable roofs of the public seminaries of Great Britain, that her able statesmen, good patriots, and great men in general have received that classic lore and those mental endowments, which have procured for their character the honour and respect of the world, and may her scholars ever keep in view the good name which merchant taylors' has always hitherto supported, and may they always evince their gratitude to their generous patrons, by striving for that mastery of acute learning—those noble sentiments—and that exalted character, for which the genius of this school has been from its first institution celebrated! That they may never dishonor her reputation, by ignorance, sloth, or vice; but, on the contrary, emulate the example of the many illustrious pupils who have been nursed in the same venerable shades of academic learning, is the fervent wish of me, one of her former scholars.

589.

ALL religion is spurious, which feeds the passions, encourages the prejudices, decreases the happiness, or increases the ignorance of mankind.

## 590.

I MEAN neither to depreciate the merits, nor to sneer at the infirmities of my fellow-creatures, when I declare that the baneful effects of error upon mankind are to be attributed, in a large measure, to the existence of habitual predilections, and irrational prejudices. Implicit obedience to opinions, or mere blind submission to current ideas, unconnected with the rational investigation of intellectual inquiry, is the great and abominable leviathan of mental murder.

## 591.

THE love of Truth is always reciprocal. No one ever truly admired her without receiving the offerings of her kindness in return. He who despises Truth does not experience her goodness. Her benign and sweetly-disposing influence is so delightful a feeling in the bosom of the philosophic or benevolent man, that I am inclined to conceive that it will form a considerable portion of the happiness of our future state. The idea appears to my view to fall in with the beautiful dispensations of the creator. How apt—how true—how undeniable, is the soul-enchancing declaration of the poet:

“He is the freeman, whom the truth makes free,  
“And all are slaves besides!”

## 592.

THERE is declamatory as well as vulgar slang. It is usual when any old-fashioned rules, systems, or prejudices are attacked, to talk of the wish of our opponents ‘to destroy all that is sacred and worthy of reverence’—‘to attack our civil and religious institutions’—‘to trample upon a constitution which is the pride of surrounding nations’—‘to tear down the barriers of civil decorum’—‘to subvert every thing that is good and virtuous’—‘to introduce a system of misery and confusion.’ But it is proper that every old system, every established principle of action, and every new theory, should stand or fall by their own merits, and that they should not be hastily sanctioned or condemned by the artifices of declamation.

## 593.

THOSE ladies are to be found who will give to young men the greatest encouragement, who will correspond

with them, romp with them, flatter them, kiss them, and smile assent to their declarations of admiration and love, and who will yet assume an impudent disdain, when a candid offer of marriage is made to them. Then they will express their pretended astonishment how it could have been supposed that they had given the slightest encouragement, or the least reason to infer a preference.

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594.

WE are generally not bound to contradict those misstatements and false propositions which we often hear stated in society, and which it sometimes requires forbearance to hear patiently. It is only when our explanation can be of actual service, of real moral or intellectual benefit, that it is our duty to detail facts or principles as they are, in pursuance of the general rule, that we should benefit society as much as is in our power.

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595.

I NEVER believe the individual who pretends that he is incapable of enjoyment, and that life is not worth having. He may not confess it, but he has his hours of pleasure. At least he is not always equally unhappy. At least his moments of self-satisfaction are more numerous than his moments of pain.

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596.

MR. CARLILE'S ESSAY ON LOVE.

A PAMPHLET has lately been published having for its subject, the question :—" *what is love ?* ", and as it has had a large sale, and is on a topic of the highest importance to mankind, it may not be out of place to observe upon it. There are those who conceive that the mere circumstance of Mr. Carlile's being the author of such pamphlet is sufficient to procure for it a speedy dedication to obscurity. But there are others, who will not deny that men on this most peculiar subject of love, will bury even their prejudices in the intensity of attention which curiosity leads them to bestow upon the matter. If this production contain useful truths, its contents should be disseminated as widely as possible, even although Mr. Carlile be the author. If it convey dangerous

notions, it is not useless to expose their erroneousness, notwithstanding the prejudices entertained by many against the author.

At the commencement of the essay are some general observations upon the subject of the feeling of sexual love, in the course of which young men are informed that 'no!' means 'yes!'; and they are encouraged to continue attentions and proposals to those ladies who have peremptorily declined their offers. It may however scarcely be a matter of doubt whether the continuance of such disagreeable importunities is calculated to be beneficial to society, or whether it is not subject to many powerful objections. The author is then pleased to attack in a strain of unbridled severity, those whom private feelings, or peculiar circumstances have prevented from marrying. He proceeds to state that "married people are generally unhappy, and hate each other soon after marriage, at all times excepting at certain periods;" but this is an assertion so opposed to all observation and experience, that it is surprising how a writer who is anxious to obtain credit for truth, can hazard it's publication. He then adds some fanciful phrenological advice, which as it cannot be generally attended to, and appears rather of a laughable than of a serious nature, may be passed over *sub silentio*.

The author's vanity cannot be very circumscribed, to allow him to observe that "his essay on love cannot fail to be highly useful, if rightly studied," and that "it is to be hoped that no young lady will after reading the essay, listen to a word about love, without asking the aspirant—what is love?" and the answer to be expected, according to Mr. Carlile's notions, would be 'the gratification of sense.' Would Mr. Carlile then patronise mere sensuality? Would he inculcate a naked system of unveiled lust? Would he tear down the pales of civil decency, and modest decorum? Would he abolish those useful and agreeable limits prescribed in favor of female susceptibility? Has he no respect for the virgin's blush? Have the tenderness and timidity of woman no charms in his estimation? Cannot he then distinguish between the modesty of nature, and the hypocrisy of art? Would he permit an unbridled intercourse either of person, or of expression, or of thought, between the sexes? Cannot he perceive—or rather cannot he faintly conjecture what would be the dreadful consequences of such a moral revolution? Does he then conceive that there is not an indescribable

tenderness, and even a fearful timidity in the passion of love? If such be the doctrines which he would preach to us, the less we believe them, the happier shall we be. Let us fancy for a moment, his system to be established amongst us—let us conceive all sexual ceremony to have ceased—all modesty of deportment between the sexes to be abolished—the harlot's leer and the adúlteress's unconstrained forwardness to be substituted for the virgin's blush, and the wife's fidelity—the tongues of men, and even of women, to have an unbridled liberty of expression—modesty to be exploded as a word, or considered as merely indicative of the baseness of those who once encouraged it—lust to be the theme, and revelry the sport of all—and love to be characteristic of that gross sensuality to which Mr. Carlile confines its meaning and its influence. What, I ask, would be the results of such a state of things? Would they tend to the happiness of mankind? But this theorist maintains, that the object of the sexual intercourse is the reproduction of human beings. So it undoubtedly is. And would the adoption of this precious system of his promote that reproduction? Would it not, on the contrary, greatly retard it? Would it not be productive of the most debased licentiousness, and consequently of the most horrid and general miseries? Would it not disturb the peace of families, and therefore of society? If it would not totally destroy, would it not nearly extinguish that sincere and lasting affection of the sexes, which produces incalculable benefits to the cause of morals? But, above all, because for all, would it not diminish population, by encouraging temporary, and almost promiscuous connexions? If it be answered, that promiscuous intercourse is beneficial to population, I have only to refer to the evidence which history presents us with, to controvert the answer. It is evident that the author is enthusiastically opposed to the present modesty of deportment observed between the sexes, for he very boldly asserts, that "love has not in reality existed, or been able to hold up its head and high pretensions, since the predominance of the christian religion." Whence is it then that population has so much increased, and still increases, yearly? Whence is it that all men still labor under a powerful influence of what is called, or known by the name of 'love'? Are all men hypocrites? Is there then a general conspiracy amongst mankind, to pretend to feel that which they do not

feel? Is there then at this period, no fervor of sympathetic or mutual attachment—no intensity of sexual affection? Are we then mere eunuchs at the gate of Cupid's palace? Have not men then, in the present day, a strong inclination of the will towards women, and are not women highly susceptible of love for men? It would be absurd to dwell longer upon questions of such a nature. I might as well inquire, whether men still sleep, and dress, and eat, and speak, as whether they still labor under the potent influence of love, as much as they did before the establishment of the christian religion. I admit that physical organisation must and will, in spite of all the precepts and sermons which ever have been, or ever will be preached, produce physical feelings; but I deny that it is therefore to be inferred, that no bounds are to be prescribed to the indulgence of appetite, which it is, I cannot avoid thinking, the object of the essay now under consideration to show. The author, in support of his extraordinary theory, that the beauty of the human form has degenerated by means of religious inculcations, stigmatises religion in terms of the most disgusting obscenity, which I shall be excused for not repeating. What his object is, in introducing language of such a description, upon such a subject, and in such a place, let others determine. It is obvious that he adopts, or endeavors to enforce the principle that love is but sensuality. Is man then a mere creature of sensation, the mere child of sense? Is he susceptible of no impressions of ideal tenderness, of no charms of intellectual enjoyment? Is his soul of such a reptile character, that it is incapable of loving, but for the poor gratification of sense? Has the endearing society of womankind then nothing in it but voluptuousness to recommend it? Has it then no sprightliness of communication, independently of the delights of the voluptuary? Is it communicative of no tenderness of feeling, no inexpressible sympathy, no purity of passion? Is it nothing but the threshold to lewdness—nothing but the arena of abandonment? Is it, in fact, but selfish propensity, without possessing an atom of devotedness, delicacy, or generosity to recommend it? If this be the nature of the passion of love, happy indeed are they (if there really be any such,) who devote themselves to the seclusive life of celibacy. But the universal experience of mankind negatives these questions, and satisfies us that love is not the imbruted feeling which it is the intention of



this writer to persuade us. I acknowledge that the passions are too powerful to be wholly controlled according to the resolutions of serious moments. If any man were to tell me that he could check his passions, as he pleased, and be a celibacious anchorite, *ad libitum*, I would not believe him. But there are, I am pleased to add, very few human beings who would sacrifice themselves at the polluted shrine of ungoverned licentiousness. The evils of mad sexual sensuality are indescribably mischievous. They are general moral horrors, which I cannot, nor if I could, should I dare to depict in their disgusting colors.

The essay is concluded with advice for the preventing the conception of women, as a mean not only of individual gratification and convenience, but also of the greatest advantage to the public. Mr. Carlile's recommendations on that subject are very seriously connected with the interests of mankind. His system, or the system so recommended by him, must either be very useful, or very detrimental to society. But that cannot be useful to the human race, which abridges its very existence—which contracts its powers—which limits its force and its capacities—which depopulates every nation of the earth—which is opposed to the enlargement and strength of mankind—and which diminishes the necessity for personal industry. Many are the occasions on which different men entertain different opinions and projects—various individuals have various views and interests; but there are considerations and principles, with the importance of which all men are equally and deeply impressed—with regard to which all concur in thought—all unite in assent—all are alike interested. One of those considerations is, I hope, the general good and increase of the human race.

Although the essay does not recommend infanticide, it advises an antidote to the birth of children. Although it does not suggest the destroying of infants *in esse*, it proposes a mode to prevent infants being *in esse*. I am aware that Mr. Carlile adopts the Malthusian theory, that even matrimonial reproduction will produce more human beings than are consistent with the happiness of society. But does he, or did Mr. Malthus, the teacher of his school, forget, that in every well regulated state, there is a sufficient provision for all its members? It is in badly regulated states—in nations in which the happiness of the people is not consulted, that the

means of living are inadequate to the wants of the population. This is a fact which appears to have been overlooked, in the ardency to propagate the new and dangerous theory of Malthus. But it is time that the public attention should be aroused, if it be not sufficiently aroused already, to the fearful consequences of the anti-populative and antisocial doctrine. Every enemy to population is an enemy to mankind. This is a bold declaration, but it is as true as bold. When the enemy is at the gate, it is time that the alarm-drum should be sounded, and that we should take up arms against the disturber of our peace, and the foe of our happiness. If there be in the human breast, any gratitude to the source of good, any sentiments of generosity and sympathy for human-kind, any wish to cherish the all-prevailing interests of universal happiness, any desire to promote the cause of virtue, and to conform to the magnificent and comprehensive views of the original author, let us resist with all our energy a monstrous system, which would tear up society by the very roots, which would curtail general good, for the purpose of individual convenience, and which would defeat the grand object of providence—the greatest possible happiness of the greatest possible number. Let us oppose with all our zeal, a scheme which would usurp the prerogative of God, and which would, under the pretence of morality, prescribe what shall be the number of the creatures of his creation. I flatter myself so much as to think that this is not idle declamation. I flatter myself, that men in general will agree with me in the opinion, that every true and rational friend of man will encourage legitimate population to the fullest possible extent, and that the greatest riches that a country can enjoy, is a multitude of people. I am not singular in this opinion. If it were necessary to do so, I might refer to the *jus trium liberorum* of the romans, and to the premiums or encouragements awarded by most countries, in favor of large families, to show that such is the general sentiment of mankind upon the subject. But it is sufficient to appeal to those common deductions of reason, which every one adopts, to refute the doctrine that it is virtuous and benevolent to abridge the existence of human creatures. We who enjoy life, and sport in the noon-day sunbeams of earthly enjoyment, shall we be so selfish, so self-degrading, and so self-degraded, as to prevent the increase of that life which we delight in? Is there no pleasure

in the generous contemplation, that we can and will bestow the power to breathe upon beings or objects of thought, now alive only in idea? Is there nothing noble, nothing praiseworthy, nothing interesting, in the wish to communicate the powers of sensation and of thought—the power of feeling as we feel, of thinking as we think, of doing as we do, of adoring as we adore, of diffusing good as we diffuse it, of loving as we love, of propagating the species, as we have propagated the same species? Is there nothing enlivening in the thought that our son will be the grandfather of a great grandfather, and will obey the will of our maker, in the perpetuation of the highest species of his earthly creatures? Mr. Carlile himself will not dispute that if the plan to prevent conception, which he recommends, were followed, it would diminish the population. And the question to be determined therefore is, whether the abridgment of population, to suit the pleasure and convenience of the members of either of the sexes, is conducive to general happiness. It cannot be denied that there are very peculiar cases, in which, in consequence of malformation in the female, conception is an evil greatly to be dreaded, and therefore to be by no means promoted. But happily such cases are of extremely rare occurrence, and are exceptions to an opposite general rule. According to the theory here recommended, every widow, wife, or professed virgin, might have fifty favorite suitors, and claim, and be received in society, with all the honor paid and due to a modest and virtuous woman. The most contaminated harlotry would appear in public on a level with the most delicate purity. The writer, in a most unaccountable manner, states that his system would greatly diminish prostitution. I assert, without the fear of argumentative refutation, that it would, on the contrary, greatly increase it. It would render every school an academy of sensuality, every house a scene of voluptuousness, every family a crowd of sexual pursuers. It would tear away from us, those protecting restraints of modesty and fear, which secure the happiness and tranquillity of both the sexes. It would license the fury of sense. It would give rise to the most horrid domestic dissensions. It would deprive womankind of that sweetly expressive—that divinely attractive—that elegantly inviting—that naturally impelling charm of timid modesty, which is the best security for the peace of families, and the richest prize of sexual

delight. It would indeed deprive us of the enjoyment of that tender love—of that inexpressible ardency of delicate passion—of that exquisite sensibility of thought and pleasure, in which we participate, notwithstanding Mr. Carlile denies their existence, but in which, participating, as it is our blessing to do, we must believe, and which may we ever fondly approve!

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## 597.

THERE is in the present age, a great affectation of charity and patriotism, amongst those whose real object is merely self-emolument; amongst whom the feelings of compassion serve only as a fine pretext for their individual benefit; amongst those whom charity does not influence, although her name is profaned by them as a pretence for the purpose of procuring popularity for their schemes; amongst those whose breasts never heaved with the ennobling throes of patriotism; amongst those whose hearts never expanded with the fulness of generous munificence; amongst those whose short-sighted vision can see nothing beyond their own near horizon of self; amongst those who with all their miserably-contracted views of selfish aggrandisement, assume the airs and graces of noble, pure, and disinterested patriotism.

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## 598.

CIVIL liberty depends upon two things:—first, the nature of the constitution of the country; and secondly, upon the talents, character, and principles of the civil rulers. For there is no constitution of so despotic character, that great national good cannot be accomplished by its administrators, if they be just and talented men; nor is there any constitution of so perfect and incorrupt a nature, that it protects the subjects from the consequences to be entailed by wicked or ignorant ministers of state.

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## 599.

MEN, until they attain the age of forty frequently consider themselves in the possession of ample time for their pursuits, however arduous or various. But after they have passed that period of intellectual, moral, and physical maturity, they discover how impossible it is to recal the moments

which have elapsed, and how preciously valuable are those future moments which may be happily dedicated to the compensation of time which has passed by uselessly.

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600.

WE all want compassion, but we all refuse it to others.

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601.

REPUBLICANS are generally arrogant and impetuous.

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602.

TO conjecture what an immensity of labor is saved by the applicabilities of machinery, it is only necessary to consider that a double cog-wheel lever turned by two men of ordinary strength, will raise at least a weight of 22,400 lbs. to a required height.

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603.

NOTHING is more irrevocable than time.

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604.

IT has been lately proposed, that instead of the depositing of coins at the bases of great architectural works, specimens of printing, or pages of letter-press, should be placed within the foundation-stone. But in the first place, I scarcely believe it to be possible that the literature which is now so universally diffused over the earth, should be ever entirely lost, whilst this world and the human race exist. Secondly, if it ever be, the period must be exceedingly remote, and the foundation stones will probably then have crumbled into dust, and have been scattered by the winds over the face of the earth. Thirdly, if such letter-press examples should be discovered by unlettered barbarians, to them they would be totally unintelligible, as the present letters of language bear only an arbitrary or imaginary, and not any real or absolute relation to the ideas which they express.

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605.

VERY few, if any of the arts of the ancients are unknown to us. Some of our dyes may be differently composed, but I doubt whether any of the antique colors were superior in

brilliancy to those now in use. The present art of coloring is in a high state of perfection. The glass infrangible goblets of antiquity, were, I cannot avoid thinking, fabulous. Chemical science has attained an immense height of observation. And our experience leads us to know that whatever is lucidly transparent is brittle. Wine glasses in the present day, may be so carefully thrown upon a floor, as not to be broken. And perhaps the account of a glass goblet being violently dashed on a stone pavement, without being broken was a mere metaphor of expression.

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606.

**THE** violent madness of vindictiveness generally defeats the accomplishment of its wishes.

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607.

**WIND** instruments of music have this defect : they can utter but one note at a time, whilst the organ and the piano, can produce several notes in unison ; the violin and violoncello can produce two unison-notes, and even three, considering the vibrative tones of those excellent instruments. The piano can never be so complete as the violin, until it is made to have a continuity of tone, of which it is at present deficient.

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608.

**THE** picture of " **THE BATTLE OF HASTINGS,**" by Mr. Wilkin, is a production of interest. Those artists, who struggling against the tide of individual emolument, aim at the highest branch of the fine arts, are deserving of a very high respect. The employment of the portrait-painter may be the most lucrative, but it is the historical painter whose name is dear to posterity, from his bequeathing to it, acceptable legacies, and munificent donations. It is the portrait-painter who can easily turn his talents to immediate profit, but it is the historical painter who is a candidate for the wreath of fame, and who devotes his talents to the noblest purposes. Many complaints have been made upon this subject, and the british nation has been accused of neglecting historical painting ; but the reason is easily assignable, and is founded

upon those common motives of self-interest and personal gratification, which govern the world at large. If an artist, after laboring for many years at the study of his profession, and after gaining an accurate knowledge of anatomy, and the antique, finds the historical ground already occupied, or if he meet with but little encouragement in that branch of his pursuits, (it matters not whether the public indifference arises from poverty of purse or poverty of taste,) it is natural enough that the artist should, a little after the way of the world, pursue portrait-painting, which although comparatively speaking, an inferior branch of the fine arts, is a ready mean of at least satisfying his urgent pecuniary wants. But we nevertheless cannot refrain from applauding those painters, who with an admirable enthusiasm, which does them honor, sacrifice personal gratification to public benefit, and the giddy admiration of the ignorant and unpolished, to the approbation of the wise and the learned, and to the valuable acquisitions of excellence and lasting good fame. Every thing relating to our ancestors has an endearing interest, which highly prepossesses us in favor of historical works of the present description; we feel a glow of emulation and pride in contemplating the heroic deeds of our forefathers, in defence of those liberties which they wished to preserve inviolate from the rude grasp of the invader, however unsuccessfully they may have terminated; and we acknowledge with gratitude our obligation to those men of talent, who forcibly illustrate such feats of glory and valor, either with the pen or the pencil. Having a high regard for the research of history, we respect those painters, who in their ardor for historical truth, leave no exertion untried, to obtain information upon all points connected with their subject, and who have too much good sense to introduce into their painting, a hauberk, a banner, or a helmet, for the form of which they have not a good authority, if such can possibly be procured. In this respect, Mr. Wilkin is entitled to our highest commendation. He has spared neither pains nor expence to procure the attainment of his very laudable object of producing a picture which might be established as a good authority for the ancient norman and saxon costumes. He has resorted to the most unquestionable authorities, and has not been a willing convert to the tales of idle tradition. He has carefully examined the Harleian, Cottonian, and other collections of manuscripts, and antique draw-

ings, together with the Bayeaux tapestry, ancient monuments, coins, &c., and impressions of the great seal of William the conqueror, which are still extant. This large picture describing one of the most eventful periods of british history, was painted for Sir Godfrey Webster, M. P. by the same artist whose copies of Rubens, notwithstanding their height of coloring, are in high repute. Its dimensions are thirty-one feet six inches, by seventeen feet six inches. It was executed under a special commission to the artist, from Sir Godfrey Webster, in whose great hall at Battel abbey it is now placed. The picture perhaps could not be deposited in a more appropriate place. The munificent commission of Sir Godfrey Webster does great credit to his liberal encouragement of the fine arts.

The battle of Hastings was fought October 14th, 1066, at a place on the coast of Hastings, called afterwards in commemoration of the engagement: ' Battel,' which name it still retains, where Battel abbey, the seat of Sir Godfrey Webster, now stands.

The figure of William the conqueror, mounted on horseback, is very properly rendered the most imposing object, and is placed in the centre of the picture. He is represented in the act of curbing his horse, whilst heading a determined charge, which he made soon after the death of Harold. The dead body of the vanquished king is brought to William, as the most signal trophy of his victory. William appears confounded with joy at his success, and astonished with amazement, at the bright consummation of his ambitious hopes, since the contest becomes no longer doubtful. Harold lies dead at the feet of his adversary, to whom, by the ancient law of victory, belongs the crown of his realm. He wears around his body, a rustered hauberk, copied from his great seal, which has a splendid effect. On his head he has a rich conical helmet, set with jewels, which was in use amongst the Danes. From his neck is suspended a locket, in which are deposited the relics of consecration, by which the conqueror caused Harold, when a prisoner in Normandy, to swear assistance to him in his object of obtaining the english crown. An onyx ring is placed on his finger, containing one of the pretended hairs of saint Peter, presented to William by pope Alexander the second, as a pledge of his amity and protection. His arms and thighs are bare; his boots are square at the toes,



as, I believe, the war-boots of the period generally were. His horse is a spirited arabian, and its color is favorably adapted to the picture. I think that the right arm of William is somewhat too turgid, since struck with the greatest amazement and joy, he perhaps unconsciously lets fall his sword—a suspension of action being a concomitant of extreme wonder. As there is no action or exertion at this time, in the arm nor in its nerves, excepting so much as is sufficient to retain the arm in its present position, the nerves should have been comparatively relaxed, and by no means so turgid as it. William still grasped his sword, prepared to strike the decisive blow of conquest. Mr. Wilkin has drawn his portraits under the opinion, that in consequence of the barbarous state of the arts in the eleventh century, amongst the Anglo-saxons and Normans, there is not a single portrait extant which might be properly applied to this picture. I do not perfectly agree with Mr. Wilkin on this point; although I allow that a gross gothic character prevades the portraits and works of art of the Normans, yet I cannot suppose them to be entirely destitute of that identity which is desirable for a work like this picture. Thus, we may properly attribute to a profile, when taken even in the most deplorable state of the arts, a certain degree of comparative identity with the original from which it was designed. It cannot well be so perfectly destitute of the peculiarity of individual feature, as to deserve total disregard as an authority for the outline of the object which it is intended to represent; and the same argument will hold with regard to a full delineation as to a mere outline, and however want of skill may impoverish and detract from the force of any object in its delineation, we have no reason to conclude such inferior skill to be vitiated to so great an extent as to be utterly incapable of the description of its object. But Mr. Wilkin has adhered to no more than the general supposed character of the english and norman nations, and the ages of the several persons whose portraits he has given. I am of opinion, that the artist might have found some better authority for the portrait of William the first, than that of his own imagination. The conqueror's horse is very spirited and beautiful, but the eyes, together with those of some of the other horses are, in my view, too human-like for quadrupedal existence. Horses at times display great fire in their eyes, but such fire never bespeaks the penetration of human intellect, which

seems here rather observable. The rich emblems of war on the ground in front of William are properly introduced, to lessen the glare of William's figure. The singular Norman custom of shaving the head is shown in the extraordinary instance of the handsome warrior youth, who presents the royal english helmet to William. On the conqueror's left hand, is his half brother, Odo, the bishop of Bayeaux, who points to the *cyning's helm*; or royal helmet, presented by the young warrior, kneeling, to the conqueror, his chief. Odo appears anxiously observing the countenance of William, upon the presentation of that illustrious trophy of victorship. The expression of Odo's countenance is well studied, and is replete with physiognomical conception, although it may be rather too severe, and not joyous enough. The martial and ambitious prelate, who in person rallied the troops at several periods of the hazardous combat, and led many effective charges, is properly introduced near to his brother, at the consummation of the victorious contest. The chief, holding a norman spear with the red-cross banner, is well expressed. At the left of the picture are two Normans, holding up the corpse of Harold, to the view of William. The Norman warrior supporting the left side of Harold, in exultation displays to his chief, the deadly shaft which pierced the brain of Harold through the eye, and thereby caused his death. The face of this warrior has strength of execution, but his arm which is raised, although fore-shortened, is, as I think, tame and too short, particularly near to the shoulder. The grave countenance of the norman common soldier, who supports the other side of the vanquished king, shows that even victors can weep over fallen greatness, and that enmity and humanity are not incongruous. The face and hands of Harold are well drawn, and are not injured by that yellow tint improperly bestowed upon some of the other corpses. His armor, although made of leather, according to the saxon costume of that time, wants throwing out, to enrich its effect, and render the figure somewhat more imposing. The navel part of the armour is cold in the execution. At the left of Odo, is Tostain, surnamed the fair, on account of the fairness of his complexion, to whose care and trust was committed the consecrated banner or cross, presented to William by pope Alexander. The significant look and action of Tostain evince exultation at the victory of his chief, which he appears

entirely to ascribe to the papal emblem of which he is the bearer. His left arm appears not very correctly drawn, but rather disjointed. Perhaps his complexion is not sufficiently fair to illustrate the singular appellation which was applied to him. An interesting group of norman soldiers behind is formed of attentive spectators of the impressive scene of William and the dead body of Harold. A troop of normans, which William was leading to the charge, is behind him, commanded by the count Eustace, about to attack a remnant of the saxon army, who, desperately furious at the loss of their monarch, desire again to turn upon their enemy. The countenance of the count although vigorous, might have been more forcibly depicted, for the purpose of exhibiting those lively feelings of joy, which the victory of his chief must necessarily have inspired in his mind. He wears a tunic of trellis armor, which was in use amongst the saracens at the time. The figure of the norman trumpeter, stationed upon an eminence, at the extreme right of the scene, blowing the ancient slughorne, or trumpet of victory, thereby warning the norman commanders to gather around the victorious chief in the moment of victory, is very interesting and appropriate. In the fore ground of the picture is an aged saxon chief suffering under wounds; his countenance is expressive of mental despair and corporal pain, conscious of his own near approach to death, and of the decease of his much-loved monarch, in whose cause he has fought, and for whom he feels that he is about to die. What is more calculated to make desperate the division which he commanded, than the state of its leader at the point of death? I presume, that it is in this view, he is here aptly introduced. Behind him is a common saxon resting upon his battle-axe, sensible of the defeat and ruin of his countrymen. The figure of a corpse on his back, (a saxon I presume,) behind the saxon chief, is, as I think, the worst executed figure in the scene. Near to him lies slain the brave Tallefer, the norman, who, at the first attack, was in the very van of his warlike friends, and whilst singing the battle-song of Roland and Charlemagne, killed three Anglo-saxons before the juncture of the two contending armies. To the very left, in the foreground, are several saxons and normans, who have been slaughtered in the battle. In the front of the group is Gurth, the brother of Harold, suffering under very severe wounds, which render

him insensible to the passing scene. As a conclusive proof of the victory of the normans, the saxon standard appears on the ground, with its shaft broken, upon which a norman is about to trample, whilst the norman banner flies triumphant in the air, on that very spot where Harold's had been stationed, and where he had fought his battle with determined bravery, until he fell lifeless in the field. In the distance and centre-ground are represented the various sorts of attack and defence, which at that time prevailed. In the distance on the right, descending a hill, is a norman troop of horsemen galloping to the immediate scene of action. In the remote distance also are several bodies of soldiers, of different ranks, arranged pursuant to the order of battle at that period. I believe that only one of the brothers of Harold is introduced, although history records that both were present in the field.

There are several banners with different emblems, such as the two lions, for the arms of the conqueror, the red cross, the yellow cross, the swan, the snake, the eagle, five balls, the star, &c. Such are, I presume, the banners of different knights, since, in the times of chivalry and ancient war, each knight had his arms depicted as well upon his banner as upon his shield.

The arms and armor in general are correct and brilliant, and the dresses are elegant and splendid. The norman appears accurately resemble that which was lately exhibited in the gothic hall, Pall Mall, being the only one, as it has been said, extant.

Although the time which the picture is intended to describe, is about sun-set, yet there appears too much attempt in the back-ground and distance, at artificial atmospheric effect; it certainly tends to produce the forcible appearance of reality in the fore-ground, but yet it appears too artificial to please the eye; its tone might perhaps have been rendered more judiciously sober. I observe in this picture, no weeping maid sighing over the corpse of her lover, mixed amongst the slain: I submit that such an object might have been introduced with effect, although as this is only a matter of imagination, the painter was perfectly at liberty to exclude it.

The story is well conceived, and is happily described in this picture, which establishes the fame of Mr. Wilkin as an historical painter of merit. I am sensible of the many sleepless nights and laborious days which must have been devoted

by the artist to the task at present under notice, and I envy not the feelings of those persons, who are indisposed to make the most liberal allowances in an attempt of this nature. Undertakings of this description are (considering the industry and talent necessary for their accomplishment,) glorious enterprises. It is most gratifying to meet with the works of those artists, whose arduous and steady perseverance is devoted to the commemoration of national events. In this picture, there is much to admire, and little to condemn. It is a magnificent effort of a young man. I have detailed what I conceive might have been improved upon, not for the purpose of depreciating the talents of the artist; by so doing, I should only depreciate myself. I admit that Mr. Wilkin has accomplished much, and that he is entitled to great credit for the general manner in which he has executed this, his most important production, and whilst I give him my humble yet unbiassed suggestions, I shall be permitted to offer to him sincere and warm encouragement.

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609.

THE seclusive philosopher loses the enjoyment of great intellectual delights. Many a collision of thought, which can be elicited only in the discussional intercourse of society, is produced by the inquiries of social men.

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610.

IN the estimation of the more refined portion of mankind, there are four requisites for being a gentleman: first, good family; secondly, good education; thirdly, good manners; fourthly, good income.

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611.

AN habitual softness of smile displays a delightful placidity of sentiment.

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612.

I DO not doubt, notwithstanding all that has been irrelevantly and industriously urged on the plea of circumstance and miracle, that the press was the glorious engine which dispelled the dark, secret, and destructive arts and notions of avarice, tyranny, massacre, and superstition, which

obscured the world during the fourteenth, fifteenth, and sixteenth centuries. I think that had not the blessings of literature been so widely diffused as they have been since the invention and progress of printing, the sovereign graces of toleration, benevolence, intelligence, and mercy, would not have decorated the nineteenth century to their present happy extent, and the crimes of oppressive cruelty and unchristian persecution would have been far more numerous than we now witness. I think that it was the progress of letters which dispersed the thick mists of enthusiasm and fanaticism, which greatly narrowed the views and darkened the prospects of our ancestors. For I am not amongst those who are always ready to interpret external circumstances as arising from a peculiar miraculous interposition, and I esteem it as more rational to trace things, if possible, to their really-operating causes.

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 613.

THE will of caprice is unstable as the waters.

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 614.

BEWARE, lest love endangers whilst it delights—because it is originally pure and virtuous, it should not therefore be free from restraint—because it is devoted to a good object, it should not therefore be honored with the most unbounded and unreserved communication. Let proper prudence and good policy have sway in all things.

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 615.

A POET is cheerful as as a philosopher is grave.

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 616.

LITERARY composition enlarges, dignifies, and rectifies the mind of man.

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 617.

IF want of reason be, as I contend it is, the parent of vice, then it necessarily follows that reason must be the mother of virtue. Perhaps, some individuals will feel embarrassed in their determination of this question, when they consider the influence of the christian ethics upon the human

character, and will be at a loss whether to attribute the moral improvement of man to christianity or to intellectual advancement. But in my opinion, there is no just cause for this confusion of ideas. Intellectual superiority is the consequence of christianity, which gives birth to the noblest expansions of idea, and to the finest beauties of sentiment. The christian dispensation is in every way favorable to the cultivation of learning and to the efforts of industry. But we may decide upon the question with perfect justice to the value of christianity, knowing as we do, that is the grand cause of intellectual advancement.

In the time of the romans, offences were publicly committed with the most undisguised effrontery, at the very mention of which there are now few men who would not blush with shame for their commission. The cruelties inflicted in ancient warfare, both upon the combatant, and upon the captive, no longer taint the page of military history, with their barbaric atrocities. Women are no longer treated as mere machines for the use or rather for the abuse of man. They are elevated, in compliance with the laws of reason, to that honorable station of independence, which they not only deserve, but also adorn. The tender infant, whose little tongue can only lisp the indecisive language of its own imbecility, is no longer exposed to the fury of the raging elements, in violation of the sacred laws of nature. The chains of the innocent captive no longer haunt the miserable abode of the prison. The temples of worship are no longer the horrid symbols of pollution, nor the foulest sanctuaries of moral baseness. Superstition, although by no means wholly extirpated, is greatly subdued. Depravity is not the character of our God. The convictions of reason have softened the harshness, and have excited the sensibilities of mankind. I should blush to count myself amongst those men, who in their violent enthusiasm for particular opinions, affect to ridicule the blessings of reason. Reason constitutes all that is dignified in human nature; it is the organ of reflection; it is the ally of power; it is the source of the noblest contemplations; it is the most precious gift of God. How potent, how supremely potent, must be the moral influence of intellectual advancement!

## 619.

THE most trivial circumstances have led to the most confirmed friendship, and have caused the most inveterate hatred.

## 620.

COOL placidity and mildness of temperament elevate and refine the soul.

## 621.

THE romans, who were ardently devoted to their religion, never persecuted men. Cæsar himself did not hesitate to declare his opinion, with a loud and audible voice, in full senate:—The gods do not punish men after death. They rigidly observed the maxim: '*Deorum offensæ, Diis curæ,*' that is to say:—'Crimes against the gods, concern them only!'

## 622.

PERSECUTION favors opposition, not only because it interests humanity in its favor, but also because all the persecuted join, and animate their brothers in oppression, and bury their sectarian differences in a general opposition. They are, in fact, determined either to destroy their opponents, or be destroyed by them. This was the cause which favored the advancement of the christian believers during the eighteen years in which the emperor Dioclesian reigned. Their great increase was no doubt owing to the persecution exercised by Galerius, at the commencement of the four hundredth century—a persecution which, I ought to observe, terminated only in the total subversion of the empire, and which was brought about by the christian persecution. It is the interest and the duty of governments to unite the interests of all sects in favor of the state, by inculcating a general toleration, for no man will remain a peaceful subject in a country where he cannot freely think and speak as he pleases, on questions of religion. The celebrated Mahomed would never have drawn together so many converts, had not a public reward been offered as the price of his head, after he had been expelled from Mecca—an event which proves how powerfully do causes apparently trifling operate in the affairs of nations.



623.

**CREATION** is a term applicable to none but God.

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624.

**THE** distance between folly and immorality is a step, not a stride.

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625.

**LET** no man who seeks for illustrious fame, sit down contented, and say :—‘ I can never be a greater man !’ Such an expression becomes neither the greatest, the oldest, nor the wisest.

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626.

**SLAVERY** enervates the noblest faculties of man.

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627.

**SOUL**, reason, speech, and form, are the four great distinctive differences of men from brutes.

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628.

**HUMILITY** is part of the very essence of love.

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629.

**THE** mode of seeking fame is generally more reprehensible, than the desire of acquiring it.

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630.

It is an incontrovertible ethical axiom, that whoever benefits his friends or any fellow creature, benefits in a degree the interests of society at large; because men are dependent upon each other, and society is composed of a certain number of persons, and if every one of those persons were so mutually assisted, then all society would be equally benefited, and therefore if a part of those persons be benefited, then a part of society is advantaged.—*q. e. d.*

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631.

**THE** coward flies from every man as his enemy, and from himself as his worst.

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## 632.

Let us contemplate the sins of one person, from his birth—the sins not of one person, but of a family—not of a family, but of a village—not of a village, but of a town—not of a town, but of a county—not of a county, but of a metropolis—not of a metropolis, but of a nation—not of a nation, but of a continent—not of a continent, but of a world—not of a world, but of the several ages of the world, from its creation to the present time. And this is the enormous load of wrong for which Belzebub is responsible, as the father of temptation! How convenient to shift away the disgrace of our sins on his satanic majesty!

## 633.

**JEALOUSY** and envy are sisters, and Fear is their mother.

## 634.

**A STUDIOUS** and singular abstinence from usual form, is in itself most formal.

## 635.

**HE** whose highest delight is the imparture of pleasure to others, is a noble being, worthy of his beneficent creator—he possesses a quality generating the most tender and the most lovely feelings, and calculated to civilise, harmonise, delight, instruct, and improve the race of man.

## 636.

**AFFRONTED** pride is a most ludicrous object.

## 637.

**EMULATION** rather than ambition is commendable.

## 638.

**RATIONAL** liberty consists not in the immoral licence of doing what we like, but in the better and honorable privilege of doing what we lawfully ought.

## 639.

**INVIDIOUS** comparisons are pernicious applications.

640.

**LET** not him who sneers at the existence of the indescribable sentiments of pathetic love, expect any of love's best favors.

641.

**WHO** cannot forgive, cannot love.

642.

**THE** following matters are generally considered in contemplated marriages:—1. age—2. person—3. income—4. family—5. habits—6. disposition—7. attainments. The following should be the order of their consideration:—1. age—2. disposition—3. income—4. attainments—5. habits—6. family—7. person.

643.

**THE** concealment of certain information from youth, produces the greatest inconveniences to them. How inconvenient is it to them ignorantly and innocently to be put to a necessity of asking a number of questions affecting the sexual distinctions! How awkward is it for young persons to inquire in company as to the meaning of a number of terms and expressions of a particular nature! To conceal knowledge which must unavoidably be at the last divulged, to the great inconvenience of the persons from whom such knowledge is withheld, and to the annoyance of others, is immoral as well as ridiculous.

644.

**THE** penal statutes are serious inroads upon the happiness of this nation. If a man be ever so well disposed towards his country; if he be ever so amiable in private life; if he be ever so respectable in public character; if he be ever so benevolent, and ever so useful to society, he is subject to the self-interested or revengeful attacks of informers having no other motive than base self-gratification.

645.

**THERE** are many law-books and other works, which it may be necessary to read only in order that the head

may be the index for reference, on occasions on which information is wanted.

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646.

WHO loves must forgive, and who forgives must love.

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647.

HE who continually mopes in misanthropic cheerlessness, or wilfully detracts from the innocent happiness of another or others, is an enemy to the human race.

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648.

REST from labor, whether intellectual or corporeal, is a proof of weakness—an infinite being is never fatigued, and therefore requires no rest.

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649.

THE present period (1825) is by political enthusiasts deprecated; as stagnant and uninteresting. And so it is to those who prefer dissension to peace, confusion to order, violence to moderation, declamation to truth, clamor to reason. But it is a happy age to those whose patriotism is, like the sun, never known to wander, and whose steady sight can perceive in quiet order, and peaceful happiness, the grand end of political inquiry, and political wisdom.

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650.

PUNCTILIOUS forms and fastidious delicacy between the sexes remind me of a literary pedant, who very modestly refused to suffer any one to peruse the MSS. of his works, lest they should be blotted or dirtied by some rude persons ignorant of their value.

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651.

IT is most difficult to overcome the deep-rooted prejudices of family religion, even with all the demonstrable evidence of truth, and all the luminous beams of reason, and notwithstanding the all-searching, analytical eye of intellectual reflection.

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652.

BEWARE of deceitful tyrants, who whilst they

pretend to enthusiasm for the good of their country, consult only the madness of private ambition. Rome once had her Caesar, Greece her Alexander, England her Cromwell, and France her Buonaparte.

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653.

IT is absurd to denominate him a robber of glory, who ascribes all just glory.

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654.

THOSE kings who pretend to divine right, forget that their real right virtually originates in a civil compact.

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655.

THE greatest evils have their benefits. Thus revolutions serve to keep in awe the kingly prerogative of power, and restrain the undue stretch of monarchical independence.

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656.

A GENEROUS, yet proper communication between the sexes, is extremely serviceable to both : it refines the one, and dignifies the other.

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657.

A FIRM determination, and an effective plan, are two-thirds of the way towards final completion.

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658.

CONFIDE not in him as a bosom friend, who has unrepentingly deserted a companion, because of his adversity.

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659.

KINGS have a right to govern so long only as they conform to the terms of the regal contract.

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660.

THERE is no rule without exceptions. Therefore if any reader should conceive any aphorism of mine to be erroneous, in consequence of his particular observation on any subject, let him do me the justice—I ask it as a right, not as a

favor—to pause, and reflect for five minutes before he decides against my aphoristical correctness, and moral accuracy.

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661.

WE are often willing to walk a mile to please ourselves, when we would not trace twenty steps to please others. We often make great sacrifices, to gratify the humor of self-caprice, when we would not surrender the slightest advantage to tranquillise the mind of another.

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662.

MILL'S *history of british India* is a work of very industrious research. That is no contemptible encomium, in the estimation of those who know the arduous difficulty of remote and accurate historical inquiry. The flimsy part of his readers have condemned his work as a dry technical record. But it is not unadorned with the flowers of language. It is a basis for thinking and reasoning upon oriental superstitions, manners, and feelings. Surely the public is not justified in condemning a pains-taking author for presenting it with a highly laborious work, on an important subject.

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663.

IT is difficult wholly to avoid declamation in argument. The passions are so readily roused by artful declamatory appeals, that the writer and the orator must have a determined respect for modest reason, not to resort to them, as the instruments of persuasion. A man should not be considered cold-hearted, because he abhors declamation. Many fiery declaimers are unendued with the spirit of pure sensibility. Spicy words are not always the produce of energetic brains. And those works have proved by far the most useful to mankind, which were written under the influence of cool, deliberative, unimpassioned reflection. I always presume to suspect either the integrity, the experience, or the sense, of those whose addresses to the public are mere experiments upon the passions.

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664.

OF all the many arguments against unqualified republicanism, there is not one more conclusive than that

furnished by the answer of Lycurgus to the question why he who so warmly advocated equal rights and equal benefits, preferred an oligarchical to a democratic constitution of government. "Try the system of democracy in your own family!" said he.

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665.

WE are social beings. Morally speaking, therefore, acts induced by the powerful influence of sociality, and not highly injurious to ourselves, or to others, are excusable, although not always strictly justifiable.

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666.

LET a man be ever so much opposed to puritanical nonsense, it is his duty, in some degree, to observe or to respect the institution of the sabbath, for without reference to religious obligations, it is an institution so extensively and so unequivocally useful, that it is entitled to our support and reverence.

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667.

THE designers and founders of new societies, professed to be instituted for the benefit of the public, generally deceive the people, if not their patrons, with false and delusive representations of their real objects and ultimate designs. Many a self-termed 'patriotic' society is inimical to our country's interests. Many a pretendedly-charitable plan is proposed for individual purposes. Many a professedly-religious institution is the organ of error and fanaticism. At the time of the late formation of 'the mechanics' institution,' it was rather generally believed that the object of it was the attainment of simple, modest, unassuming, and merely necessary acquirements by the common people. But the teaching of the mathematics and french forms part of the system. Every bellhanger, sawyer, and painter, must be enabled to read and study *la cyclopedie methodique*, in the original version. 'The christian evidence society' began its enterprises under the mask of supporting christianity; but it now publicly not merely doubts, but actually denies the very prop and pillar of christianity—aye, more—the very jewel and gem of the christian dispensation—the exhibition of the pos-

sibility of the resurrection, which occurred in the person of Christ. What is christianity worth without the resurrection?

668.

### THE EQUITABLE LOAN BANK.

THE proposed 'equitable loan bank' is not of so patriotic and unexceptionable a nature as has been stated by its institutors. Nor are the present mischiefs of the pawnbroking system so alarmingly great as the gentlemen-pawnbrokers about to commence business would persuade us, although I am bound to admit that such system is far from being faultless. It is said that shameful and fraudulent advantages are constantly taken by pawnbrokers. But it may be answered, that the laws have imposed on them severe restrictions, and that as they are liable to punishment, in cases of fraud, it is the fault of their customers, or of the public, if they cheat with impunity. At the same time, it may be worthy of the consideration of the legislature, whether a private court may not properly be instituted for remedying the grievances caused by pawnbrokers, (as of hackney-coachmen,) instead of compelling men to expose themselves to the gaze, inconvenience, and exposure of a police-office. The common argument against this company, that it will ruin the pawnbrokers, is, if the bank be decidedly and unquestionably advantageous to the public, groundless. But I submit that if its supposed utility be, as I apprehend it is, a matter of doubt, then it is fair to take into consideration the influence which it will have upon a body of men.

With regard to the rate of interest at present taken by pawnbrokers, independently of the risk which they are subject to, it may be observed, that the difference of interest on small sums is comparatively of trifling importance, especially to those on whom trifling loans may confer essential service. The pawnbrokers have been abused as a base and dishonorable class of men. But it is not so easy to argue as to vilify. Pawnbrokers now cannot legally advance at their usual computation of interest, a larger sum at one time than £10.

But admitting that the present system is not free from objections, are those objections to be obviated in the new society? What pledge have we of this? What reason have we to conclude that a company formed for the purposes of self-emolument, will not avail itself of circumstances? What



right has this species of profitable charity to our perfect confidence? And will this bank remove the present pawnshops from our streets? The encouragement said to be given to thieves by the present pawnbrokers, will be greatly increased by the establishment of a firm with a capital of two millions of pounds, and which will advance money to an indefinite amount, and at a comparatively low rate of interest. And the society will tend to encourage the borrowing of money at a minute's notice, and will therefore be an inducement to extravagance, indiscretion, and profligacy. It is remarkable also, that an establishment professedly and ostentatiously 'equitable,' and censuring the pawnbrokers for extortion, should apply to parliament to be allowed to receive a rate of interest twice as great as the highest legal rate, and in the proportion of  $2\frac{1}{2}$  to 1, as regards the present average rate. Why cannot the new concern lend money at 6 per cent, as they will have good security? Would not an interest of one per cent. discharge their expences? And if men be content with receiving four per cent interest arising from land, which is often subject to dispute of title, why cannot they be satisfied with five per cent well secured upon money's worth easily realised? But it is said, in support of the proposed institution, that highly benevolent and honorable men patronise the concern. Admitting the fact so to be, are we therefore obliged to conclude that such concern will be incorrupt and unexceptionable? It is well known that many of the names are mere decoy-birds. At least, it must be confessed that several of the most distinguished patrons will not trouble themselves with the dry details of a pawnbroker's shop. Besides, out of the 600 original friends of the measure, only 70 now remain upon the list. It is not, I submit, utterly improbable, that after the proposed society has been for some time established, it may apply for and even obtain a charter of monopoly, confirmed by parliament, especially if the duke of York, who patronises the 'bank,' be ever king of England. The best security for the relief of the poor, and the best mode of removing the evils of the pawnbroking system, would be the repeal of the present usury laws.

RELIGION consists, as I apprehend, in adoring and obeying the divine supreme, according to his will and

nature, so nearly as we can ascertain that will and nature. If this definition be correct, 'religion' is a word grossly misapplied on many occasions. For it is used to qualify the acts of persecution, intolerance, superstition, error, and fanaticism. A man therefore does not deserve reproach for condemning or opposing sects, which although professedly and self-styled 'religious,' are not instrumental in the promotion of pure religion.

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670.

WHO but an enemy to his race would sanction the 'glorious' liberty of doing what we like? Who but a desolator and lover of ruin would remove the distinctions of property this moment, which would re-exist in the next?

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671.

ALL men are in practice epicureans, although there are few so candid as to confess it. Who desires life without enjoyment? Who would live to be miserable? What are all men pursuing, but pleasure?

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672.

I FEAR that great inconvenience might arise to those englishmen who have invested their money in foreign loans, if war should take place, and we can scarcely expect that a system of complete pacification will last long.

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673.

JOINT stock companies, however injurious or destructive they have proved to individuals, have produced great national results. They have constructed our roads; they have cut our canals; they have formed our docks; they have built our bridges; they have lighted our streets. It is in this country alone that they have completed the most extensive and useful undertakings, without the subscribing aid of the government.

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674.

THOSE who know the habits, the difficulties, and the fits of literary men, will concur with me in the opinion, that it is scarcely possible for an author, if his talents be ever

so great or so versatile, to prepare for publication a dozen volumes of books, during every year, in a manner perfectly creditable to himself, or satisfactory to the public. And this remark will peculiarly apply to works of a semi-historical character. Those booksellers who have contracted for a large and stated periodical supply of copy, from the pen of a distinguished writer, cannot expect to be continually furnished with accurately-written and highly-finished works.

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675.

IT has been objected to the law of evidence, that a wife ought not to be excluded from giving testimony in cases in which her husband is concerned. But it is evident that the extreme unity of interest which exists in the marriage state will give birth to the same prejudices, disposition of mind, and course of conduct, with both the parties. A wife, generally speaking, will go as far as her husband, and often further, in supporting his interests.

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676.

TO detain a friend in your house, against his will, is the very reverse of hospitality. Nothing but selfish feeling will ever induce such conduct. And it is highly inconsistent with self-respect, to insist upon an individual's paying a homage to you which he would rather decline.

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677.

PULCHRIA, when her husband has been unfortunately prevailed upon to fill too many bumpers, and returns home a half-bacchanal, gently chides him by assuring him how much she has been regretting the absence of his company. Fastidia on the contrary, on such occasions reproaches her partner in a scolding strain of ill-natured and ill-timed sarcasm. Which of these ladies is the more likely to diminish the evil, and to encourage the sobriety of her husband?

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678.

CATHOLIC emancipation is preached for, as the panacæan box of liberty, and as the forerunner of complete happiness to the irish. I acknowledge that its acquisition is highly desirable and important. But I am confident that

much political misery will exist in Ireland, after the ungenerous restraints upon her freedom of conscience are removed. The poor people are taught to believe that it will procure for them an elysian happiness. But how are the means to produce the end ?

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679.

THE advocacy of the grand cause of universal toleration, although it may subject its agents to the sneers of the cynic, and the ribaldry of the enthusiast, yet as it is founded upon the substantial basis of moral principle, must be in its nature and in its consequences truly glorious. I shall never cease so long as I live, to raise my voice against all constraint in matters of religious opinion. Nature has invested us with certain inalienable rights, of which no human power can justly deprive us. One of those rights is self preservation. Another of those rights is liberty of conscience. But liberty of conscience cannot possibly exist in that extended sense in which Nature intended that it should exist, if it be clogged with the disgusting fetters of political control. These are fetters to enslave truth—these are manacles to bind the arms of Justice—these are chains of ignominy imposed upon the good. I maintain that the civil power has no just right to punish for any offences or supposed offences which do not militate against the general safety and happiness of mankind. But imputed blasphemy does not so militate. This is not a mere assertion. It is a fact, and I will prove it to demonstration. A man may deny the existence of a deity—he may impeach the genuineness of divine revelation—or he may declare that the doctrine of the trinity is not taught by the scriptures ; and yet he may notwithstanding be a moral man, he may be just in all his dealings,—he may be a quiet, charitable, and patriotic citizen. For what then will you presume to punish him ? For differing in opinion from you ? You will answer perhaps that you permit him to have the same right to think for himself, but that you cannot permit him to enjoy the privilege of publishing his doctrine ? And is he not then entitled to the very same right of publishing opinions as you possess and claim ? What right have you to be an inquisitor over another man's conscience ? Who has vested in you the prerogative of infallibility ? Who has granted to you an exclusive warrant to publish your opinions

to the world? If you reply that you possess such a right, because you believe your opinions to be true, I ask you upon what ground do you believe them to be true? You will say—from the evidences of your reason. Those very same evidences form the basis of your opponent's belief. And will you judge yourself by one rule, and your fellow-creature by another? Or will you do as you would be done by? Do as you would be done by—adopt that maxim of equity, and I will admit that you are swayed by a rule of justice, and I will gladly subscribe to your political creed. But God forbid that I should join a throng of persecutors who deny to other men privileges which they claim themselves. Let those light up the faggots of persecution, who love to be the ministers of injustice. But let not fair and thinking men support the cause of mental torture and religious tyranny, or sanction the infliction of unmerited punishment. No, let the chrystal stream of liberty flow on! Arrest it not in its progress, for be assured that if you do, it will become impure—it will be rendered stagnant; instead of purifying with its enriching freshness, it will nauseate with the most horrid abominations.

I am a christian, not in mere acquiescence to paternal usage, but by enquiry, by reflection, and by consequent conviction. But if I could possibly delude myself into the belief that christianity required the aid of persecution to support it, or that its tenets permitted the adoption of religious fury, or authorised the exercise of wicked fanaticism; instead of glorying in the name of christian, I should blush to be so denominated. But I have the happiness to know that the christian dispensation is not clothed in the supercilious haughtiness of a despotic tyrant—its garb is that of the mild and peaceful and protecting shepherd. I undertake that there are scarcely two men who think precisely alike on the theme of religion. Difference of opinion will exist in spite of all persecution. And will you punish for that which is inevitable? If you punish for that which cannot possibly be avoided, your punishment is not the award of equity, but the decree of injustice. The great mistake which men make in judging this question, is that they assume, without any just reason for the assumption, that men must, if their intentions be good, arrive at the very same theological conclusions as themselves. But I deny the fact. We have no miracles to convince us. There is no mathematical—there is no physical demonstration in the case. It is only from the exercise of

intellect that we acquire religious ideas. And may not men err, when their intentions are correct and pure? Do they never go astray in their investigations when they desire to judge with truth? To suppose so is most absurd. I firmly believe that men may sincerely and conscientiously err in their religious ideas; and should we consent to punish men for that which is not their fault, but their misfortune? We hear much said about the prevalence of blasphemy. This is a cry without a meaning. What is blasphemy? Some are so arrogant as to suppose that blasphemy consists in inquiry preceding faith. Others vainly imagine that it consists in opposing their particular doctrines. But the only strict and legitimate meaning of blasphemy is speaking or writing irreverently of God. Now this is an offence so unnatural and so uncommon, that I much doubt whether it is not, like suicide, *primâ facie* evidence of insanity.

If the majesty and grandeur of literature are to be entrammelled by the manacles of criticism, and pretended delicacy, it will fall never to rise until its pristine vigor and freedom shall be restored to it. If the bold and mighty aspirations of Genius are to be subjected to the technical analysis of a lawyer, the sacred goddess will cease to soar aloft, her wings will be clipped, and the illumination which knowledge imparts to the world will be speedily extinguished. The mind cannot be great whilst it is in fetters. It is splendid only in its freedom—enchain it, and it degenerates into stupid, dull, and grovelling brutality. You must tolerate its emancipation, or you must bemoan its annihilation. You must either have no liberty at all, or else you must bear with its little faults. The human mind will not bear confinement—she will not endure the lash—she cannot survive imprisonment. God have mercy on the fiend who dares to trample on her glory! We have all our favorite opinions, our darling predilections; perhaps we have also our particular prejudices; but in the name of heaven, let those prejudices have no operation on our determination of the present question, and let us not be lured by the wiles of artifice, or by the traps of sophistry, into an unjust decision of wrong. Let us not become intolerant and unrelenting persecutors. ‘*Magna est veritas et prevalebit!*’ Let us be in favor of that cause of truth and justice, which in spite of the efforts of its antagonists, is the truly good cause, and therefore must, and will, and shall prevail!

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680.

THE best way to avoid temptation is to imagine God to be always present with us.

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681.

IT is most difficult to eradicate those prejudices of the human mind, which are connected with the passions or feelings.

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682.

THE holidays observed in the law and other public offices, are exceedingly inconvenient and injurious to the public interests. There are 32 close holidays, and 9 half-holidays, during every year observed in the law-offices, which cause a great hindrance to the means of justice. The attorney whilst the offices are closed, must either delay the proceedings which he has to conduct for his clients, or he must pay heavy exactions. It is notorious that the officers attend at such times, but they close the outer doors, and will not open them without the payment of accommodation fees. Is it proper that the law-offices of a free country should be closely barred up, in broad sunshine, during the whole of three days together, in whitsun-week, or on the days of saint Matthias, saint Peter, saint James, saint Simon and Jude, or "London burnt?" Is it fair that the pleasure of a dozen law-officers should be preferred to the interests of the community, and to the demands of justice?

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683.

GREAT men must make great sacrifices.

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684.

GREAT is that man who uses victory and success with generosity and moderation.

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685.

INTOXICATING joy maddens the intellect.

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686.

I CONFESS that I am not one of those timid mortals who delude themselves so readily into the belief of ghosts,

apparitions, and hobgoblins. In the absence of all just, clear, substantial, and satisfactory evidence of their existence, I feel myself bound to discredit their being. Where there is no positive proof in a case, we can judge only by analogy and the nature of things; and analogy and the nature of things convey a very strong, and in fact an overwhelming presumption against the existence of visible spirits. A cautious reflection upon the nature of matter and upon the qualities of the immaterial world will lead the believers in the doctrine to adopt a very different conclusion.

An object must either be material or immaterial. If it be material, then it must necessarily be subject to the general properties of matter. It must be discernible, and discernible, it must have ubiquity and form, and it must be subject to the impression of external touch. But all the frightful ghosts with which the gossips have endeavored to terrify us, have been described by them as eluding, or escaping, or rather as not being subject to the grasp of man, a pretence which is utterly at variance with the principles of philosophy, and with the dicta of truth. We well know that a piece of matter five feet high and eighteen inches broad cannot creep through a key hole, nor pass through a brick wall. And yet we must give credence to this wonderful, to this contradictory supposition, before we can consistently credit the doctrine in question. If upon the other hand, the object be immaterial, then its image cannot be impressed upon the optical retina as a figure of sight. For an object which is material is necessarily liable to be seen and touched, and an object which is immaterial cannot be seen nor touched.

So that this fancied existence of ærial phantoms is founded upon no solid and substantial basis. It is reared by prejudice,—it is sanctioned by ignorance,—it is supported by superstition,—it is cherished by deceit. It is the system of hypochondriacs. It is at variance with the laws of nature,—it is opposed to the properties of the immaterial world,—it is inconsistent with the properties of matter,—it is a reproach upon the deity,—it is a fraud upon man. It is indeed a pretty plaything to be fondled in the arms of Fanaticism, who cherishes it as the offspring of credulity—the pupil of weakness—and the produce of terror. It is a convenient scarecrow for the disciples of folly to gaze at, with astonishment—it is a conceit of lunacy—it is an effigy of baseness, and a fraud on truth.



Let us beware how we believe in the existence of that which is purely ideal, which is but a wreck of error, and a visionary dream of non-existent atoms. Let us support the principles of truth ; let us not involve ourselves in the bewildering dogmas of confusion ; let us not lose ourselves in the mazes of mysticism. Let us distinguish between religion and enthusiasm—between zeal and fanaticism—between rational and well-grounded faith, and ungrounded and implicit obedience. Let reason be our excellent and salutary guide—let us avoid pseudo-scepticism on the one hand, and credulity on the other. But let us on no account subscribe to doctrines which are in themselves groundless, absurd, and visionary ; let us not avow tenets which have no foundation but in the disordered brain of the ungovernable enthusiast, and in the wild frenzy of the furious fanatic.

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687.

A TERM to express an encouraged lover is wanting in our language. We are obliged to resort to the french term of *cher ami*. The word 'sweetheart' is intolerably vulgar. The terms 'flame' and 'mistress' are also objectionable ; one on account of its indistinctness, and the other because of its frequent application to a 'protected' lady.

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688.

IT is remarkable that most of the literary institutions of the metropolis have proved unsuccessful—that they have spun out their existence but a few years, and have then died in abject poverty. This want of success must generally arise, at least in a great measure, from a want of foresight and discretion in the organisers and managers of such societies. One great fault usually adopted by them is the taking in of all the daily and weekly newspapers of the day, when six sets of newspapers would be sufficient. "The atheneum," lately instituted, is a splendid instance of what can be accomplished with regard to the formation of a literary institution, if it be properly undertaken.

At the meeting called to take into consideration the propriety of establishing 'the metropolitan literary institution,' I attended, and moved that subscribers should be admitted to the advantages of the society, but the clamor for monopoly and shares was against me, and the motion was lost. The

society had not been long instituted, before it was thrown open to the admission of subscribers, as I took the liberty to assert it would be, at the original meeting at the York hotel. But it was then too late to correct the evil. Prejudices had been excited against the society, from the character of exclusion and monopoly which it had assumed. And if the information which I have received be correct, the institution will not survive much longer.

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689.

THOSE who know bachelors' feelings and habits will conclude that their pretendedly-blessed state is a state of misery, loneliness, and incertitude, to say nothing of their natural and almost unavoidable tendencies to indiscretion and even imprudence. I am inclined to think that a work to be entitled 'confessions of a bachelor' might be more useful to the world than a description of the extraordinary reveries of an opium-eater. Of this I am certain:—that the sooner a man marries after he has attained 22, (all circumstances being convenient,) the better. It is well for old maids and squeamish misses to preach the contrary, but human nature is human nature all the world over.

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690.

ALMOST every object in nature is improving or degenerating.

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691.

ADVICE is generally the information which experience gives to inexperience.

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692.

THE grand distinction between folly and wisdom is, that the one learns before, and the other learns after—in different words: the one discovers imprudence by the experience of others, the other by its own personal experience.

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693.

AT the time of the publication of my argument in support of the right of publishing law-reports, I announced my intention of undertaking 'a compendium of the law of nature

and nations,' if circumstances would permit me to do so. I have not, however, had opportunity to commence the work, but I trust in a short time to be enabled to undertake it. It is intended to be a complete summary of the rights of men and of nations, in their individual and collective capacities. As the best authorities cannot be infallible, I shall not consider myself imperatively bound to follow the opinions of any particular writer on the subject, but I shall, after a most cautious consideration of them all, adopt such conclusions as appear best suited to general happiness. And I shall endeavor to avoid all diffuseness, and to be as concise as the object of the intended work will permit. With regard to the time of its appearance, as I neither have before made, nor now intend to make any distinct promise, I shall not be accused of breaking my faith with the public.

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694.

WHEN we consider the powerful influence of habit on the minds of men, we are readily inclined to pardon the prejudices of the old school; but when we again reflect upon the all-important necessity of benevolence and toleration, we cannot but concur in reproaching some of the members of that school, for the too frequent persecution and virulence which they unjustly entertain against their opponents.

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695.

THE generous, although not always the most prudent, are generally the most amiable of men.

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696.

IT would be almost incredible to a stranger to our country, and our religions, that englishmen who are continually waging against each other, the warfare of the heart, the mouth, and of the pen, and who are during every hour basely persecuting one another, agree in many important principles, such as the following:—There is a supreme and omnipotent power, who governs and provides for the wants of mankind. That power has existed from ever, and will exist for ever. We are the creatures of his production. He is entitled to our obedience, reverence, and adoration. He is all-wise, all-

powerful, all-good, all-loving. He is displeased with our sins. He is pleased with our virtuous acts. He requires us to be temperate, just, and merciful. We are bound to obey his will. He will reward us for our good, and punish us for our bad acts. We shall live after this life. We ought to restrain all evil indulgences. We should imitate in our conduct, the nature of God, as nearly as it is possible. It is his will that we should do good to our fellow-creatures.

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697.

WHEN I contemplate the talents and qualities of many men in comparatively inferior stations of life, I am nearly inclined to wish that they had been devoted to more elevated pursuits ; but again, when I reflect upon the great benefits which such men bestow upon a portion of mankind, in their situations of life, I perceive how complete is the providential wisdom which governs us.

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698.

THEATRICAL representations should of course, be as free from error as possible. But I have often heard delivered upon the boards the grossest serious misrepresentations of law, and law-processes.

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699.

THE attorneys of this country have many more difficulties to contend with, than are generally supposed to exist. The fees which they are allowed, are in many cases extremely inadequate to their trouble. In several common-law and chancery instances, they are not permitted to charge for attendances necessarily and unavoidably had, in the business of their clients. And they are frequently censured for delay which they cannot avoid, as it arises from the courts, the judicial officers, or from counsel. Three months ago, I applied for the immediate completion of a transcript to be carried down to the house of lords in order that judgment might be affirmed on a writ of error (brought to delay payment of a *bonâ fidé* debt of £3,000) before the lords rose. The answer was, that it should be done in the course of a fortnight. I knew that it could be sent to a law-stationer's, and ingrossed in three hours. I therefore offered to pay any sum which should be expected as an expedition-fee. But it was beneath

the strange dignity of the officer, either to expedite a suit, or to be paid for extra trouble, although parliament was then expected soon to be prorogued, and dispatch was evidently important.

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700.

IT is a common saying, but it is a most true one, that "young men always will be young men." Are we, out of a morbid sensibility and maudlin affectation, to shut our eyes against facts, evidence, and experience? What is the use of sermonising in such a case?

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701.

THIS consideration must induce us to be very circumspect in our conduct:—The most wicked rogue can charge us with the slightest want of principle which we have betrayed, and the most silly fool can expose us to the ridicule of the multitude.

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702.

MEN should adopt a practice of noting down, by way of memorandum, what is worthy to be remembered by them. For no man has a memory so retentive, that he does not often forget matters which it is his interest to remember. It is irreverent to the mind, to permit her efforts and results to be unavailing. None take the trouble of doing what I am now recommending, without congratulating themselves upon the adoption of the practice. This book is a humble exemplification of its use. Had I not constantly made notes of subjects worthy of consideration, as they occurred to my mind, this work containing more than 700 essays on nearly 700 subjects could not have been completed, for many years to come.

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703.

EXTREME irritative anxiety defeats its object. Quiet composure of mind is essential to the attainment of intellectual sagacity, and is therefore indispensable to the completion of a difficult task. There are who fret, and fume, and terrify themselves, lest they should not attain the object which their very agitation and misery of mind render unattainable.

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704.

**THERE** cannot be analysis where there is not combination.

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705.

**AS** God has created our fellow-creatures, he has ordained that we should be beings of social habits ; therefore we should conform to the innocent rules established in the society of such men ; for it is a reproach upon God's goodness, to assert that when he created men, he did not contemplate their being friendly and kind towards each other.

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706.

**INDUSTRY** begets perseverance : perseverance begets fame : fame begets glory.

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707.

**PROVE** your regard—prove your virtues—prove your accomplishments—will be found to be the three best maxims for lovers. Where is the successful lover who observed not at least one of them?

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708.

**NOT** one londoner in 100 has ascended the staircase of the monument. Not one english person in 200 can repeat the words of the interesting national air of ' God save the king!'

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709.

**A CARPENTER** on a saturday about two months ago, had, to my knowledge, about 40 workmen in his workshops. On the following monday morning he had but one workman there—his foreman. The rest had "struck" for higher wages. Last year it was said that unless the combination laws were repealed, the working classes would be ruined. Now it is argued, that unless those laws are restored, the community will be very seriously inconvenienced. Such are the consequences of bungling legislation. It is certainly highly annoying to a tradesman, who is obliged under a heavy penalty, to perform large contracts, to be thus at the mercy of conspiring work-people. It must be remembered

that the risk and the capital involved in the work are the master-tradesman's.

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710.

‘ FLY from folly ! ’ is the general observation of all persons, and yet how few diligently practise it !

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711.

PRUDENCE is never a companion of Impetuosity.

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712

VERY young men often wish their enemies to be consigned to the groves of the invisible elysium, if not to a birth less desirable. But frequent disappointment and a severe mental discipline afterwards brush off the cutaneous eruptions of enmity, and the contaminating rust of prejudice. Disappointment accomplishes at the least as much good as gratification. This is contrary to the common-place opinion on the subject.

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713.

I HAVE often enquired of good men who have arrived at an advanced age of life, whether they should feel inclined, if it were possible, to retrace the steps of their life, being subject to precisely the same misfortunes, losses, pains, and accidents, as they had before suffered, and they have without one exception replied to me in the affirmative, although some of them had undergone no little share of troubles and distresses, and even at the time of my enquiry were suffering pecuniary deprivations or other embarrassments. Now I should have supposed that if the fond desire of a future existence were impressed upon their hearts so forcibly as some would declare, then that after a long series of suffering and anguish, the individuals would rather wish for than fear the approach of death, because it would release them from the bonds of misery, and emancipate them from the stings of pain.

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714.

MANY conjectures have been hazarded with respect to the supposedly-druidical remains at Stonehenge, and

other places in England. May I be permitted to add a pebble to the heap, and to suggest the possibility of such stones having been erected to commemorate the establishment of the christian religion?

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715.

IT has been disputed whether religious principles, the form of political government, or the nature of climate have the greatest influence upon the intellectual character of man?

Of all subjects of philosophy, that of the human mind is the most full of wonder and interest. The philosopher, the legislator, the artist, and the poet must successfully study the fabric of the human mind, before they can attain precision in their respective sciences. But we must not frame theories against the authority of truth which Nature stamps upon her creatures. Mental philosophy, when judiciously investigated, is of incalculable benefit—it not only informs us of the nature and formation of our minds, but it guides us also to a seasonable cultivation of their intricate powers, and thus leads us to excellence in a thousand ways, in moral and physical advancement. I feel myself compelled to allow that religion has the greatest influence on the intellectual character; because in sublimity it is most exalted; in importance, it is most transcendent; in duration it is most enduring. It wipes away the tears of the widow; it consoles the misery of the orphan; it irradiates the dungeon of the captive. Who can deny its potent power? Who can restrain the soul of the religionist? Will you find men willing and eager to surrender their appetites and their worldly interest, at discretion, to a form of government? I shall be told, I suppose, that Russell, and Sydney suffered martyrdom. They are names which my patriotism leads me to adore. They are, however, but two examples. Classics who love roman lore will whisper the name of Curtius in my ear. I answer that there was only one Curtius. There seemed to be no competition for the practical enthusiasm. But can you counterbalance the army of religious martyrs, with the sacrifice of patriots? Patriots have seldom, very seldom, submitted themselves to a certain, slow,



and cruel death, for the sake of their country ; but men for the cause of religion have willingly, nay, gladly surrendered themselves to the flames, and have calmly smiled in the face of death. I am fully sensible of the importance of civil liberty, and of its great influence upon the human mind. But I would not drown the voice of reason in the shout of freedom.

Civil government is essentially more contracted in its views than religion. As respects the one, we are freemen or slaves, only for a short space of time. But as regards religion, we are beings destined for immortality ; our existence is not bounded by the grave ; we shall live, we hope, for ever, in the circle of eternity. We traverse fields of light—we travel beyond the stars—we wander through creation—we grasp at heaven—we fly to God. When trillions of trillions of ages shall have rolled on in perpetual succession, we shall be still infinitely nearer to the beginning than to the end of our existence. But what do I say ? An end ? There will be no end ! The mind is lost in amazement—it is enwrapt in wonder—it is filled with admiration, at this sacred theme of extatic influence.

The ideas of the mind are so happily constituted that their impressions are powerful in proportion to their importance. The influence of the imagination is the grand engine of human action. So great is its vigor, that it always loves to advance towards perfection, and to follow the pursuits of untasted joy. Those objects which are most exalted and excellent therefore engage it most. It is to the sublime ideas arising from such objects, that we are indebted for the most brilliant productions of genius. How does the imagination love to dwell upon the exquisite state of pure beatitude which attends the good in a future life ! Will it be asserted that the intellectual impressions relative to government are so forcible as those of eternity ? It is a libel upon the human mind, and blasphemy against God to assert it. It is a proclamation of general insanity. To declare that God has so framed the intellect of many, that it is less prone to attach itself to matters of the greater importance, is scarcely less than an impeachment of the wisdom of God. The jews were censured by Appian, for suffering Jerusalem to be seized on the sabbath, by Ptolemy. Josephus replied to the attack, in a manner which most singularly indicated the astonishing influence of religious impressions upon the minds of the jews.—“ Whoever,” said he, “ possesses a sober

judgment on this matter will find our practice agreeable to honor and virtue, for what can be more honorable and virtuous, than to postpone our country, and even life itself, to the service of God, and of religion ?”

As to the influence of climate, the statements respecting it have been overstrained. Let us never forget the illustrious men and illustrious deeds of some of the oriental countries which have been referred to. Ancient Greece, I suppose, was a torpid, mindless, degenerate nation. Carthage, I suppose, was an imbruted, indolent, and despicable region of the world. To suit the taste, and accord with the extravagant theories of some, we are to bury in unmerited oblivion, the glorious names of Homer, and Aristides, and Plato, and Demosthenes, and Themistocles. I suppose the atheistical names of Anaximander and Epicurus, are to be opposed to the theists, Pythagoras, Socrates, and Aristotle. Rome in the warm climate of Italy, produced her Gracchus, and Virgil and Scipio, her Cicero, and Regulus, and Brutus. Look at Peruvia in the present day—she rises an illustrious phoenix upon the ashes of her captivity ; but her climate is not changed. It has been stated as an universal axiom, that the inhabitants of warm climates are the least disposed to be converted in their religion. But can we forget the rapid increase of the christian religion, at the time of its first propagation in Asia, and the vast spread of muhammedanism, at a more modern period ? We have been favored on this subject, with some very pretty fantastic theories, which, doubtless, they who attach themselves to novelty destitute of usefulness, admire. I wonder that those who support the influence of climate have not brought forward for the amusement and information of society, a mental thermometer, with scales of heat and symbols of slavery. Religion operates primarily on the mind, as a subject of intellect, if I may use the term ; but climate is material, and operates more on the body than on the mind. Oh happy England, whose religion, whose government, I had almost said—whose climate, contribute to render thee, the abode of Genius, and the pride of nations !

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### 716.

THOSE who will not join in the social conversation of society, must be fearful of themselves, or of those in whose company they are. Either description of fear is discreditable.

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## 717.

HOPE is an all-healing balm which may be safely applied to every wounded heart. No earthly being is so miserably degraded, that hope cannot render his bosom its shelter.

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## 718.

IT is an unfortunately-notorious fact, that in the higher classes of society, there frequently exists an hypocritical and satirical spirit, exceedingly detrimental to social happiness. I was yesterday evening promenading Kensington gardens, and I observed an old lady well feathered and flounced, and whose face was bedaubed with more than *quantum suff.* of whitening and brick-dust, take leave of a young gentleman in the most apparently-courteous manner, with the adieu of 'I am very happy to see you ; God bless you.' She immediately turned round, and said to her companions in rather an ungente tone of voice :—" I hate the sight of that man ; he is a most disagreeable fellow : he used to go into and out of my house like a tame rabbit."

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## 719.

SOME editors of periodical publications are too much addicted to punning upon their correspondents. They appear to consider themselves at full liberty to pass caustic censures upon the most excusable indiscretions of the pen. The object of such observations must be the display of supposed wit. But wit, when ever so piquant, loses half of its richness, if it be ill-naturedly applied. The object of a paper is to convey information to the public ; not to abuse or insult ignorant, foolish, or indiscreet correspondents. What can be more pardonable than the experimental sallies of young heads, who have the ambition, but not the strength to climb the precipitous hill of Parnassus?

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## 720.

GREAT indeed are the sacrifices of the studious man. No one ever yet drank deeply of the delicious waters of knowledge, without severe and steady application, nor without determined abstinence from the pursuits of pleasure. But great as is the price of the object, it is worth all its cost. Glorious days repay for sleepless nights. Interesting thoughts

compensate for loss of worldly enjoyment. Tranquillity of mind (which is happiness,) repays for midnight lucubrations. But above all, the communication of mental pleasure is the noble reward of him who has dedicated his time, his thoughts, his heart, and even his health, to the attainment of all-excellent wisdom.

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721.

WHAT is true ought to be stated. No considerations of selfish or temporary policy should be permitted to impede the march of all-powerful Truth. The enemy of truth is the enemy of mankind. The zealous friend of truth cannot fail to be a noble philanthropist.

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722.

SINCERITY, with all its bluntness, is preferable to servile hypocrisy. A man should not always say what he thinks. But he should always (excepting on exceedingly few occasions,) think what he says.

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723.

PROFESSIONAL men, who have been long in practice, often treat their juniors, if not with contempt or disdain, with dry indifference. But young men have still the satisfaction to know themselves to be in the full possession of their intellectual energies, and with them industry may supply the place of experience.

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724.

THE true philosopher cannot reflect upon the vices and follies of the world, without feelings of compassion mingled with wonder. When he surveys the beautiful face of nature—when he contemplates the all-bountiful benevolence of God—when he regards the plentiful abundance of gifts showered down by heaven upon earth—when he considers that licentious man is a superior being fitted for the most exquisite enjoyments of intellect and sense, he must repine at the infirmities—he must regret the frailties of the human race—he must shed a sympathetic tear of philanthropic pity over the unhappy perversion of the most sacred blessings.

Money, as the general circulating medium of value adopted

by civilised nations, is necessarily applicable to the various uses of virtue and of vice. One man is a virtuous economist, frugal, but not mean, liberal but not extravagant—ever willing to open his purse to alleviate the distresses of the unfortunate. A second is prodigal to the most outrageous excess—a third, piles up heaps of gold, to gratify a preposterous mania of ridiculous accumulation. Prodigality is a relative term, and must be used in proportion to the means of individuals. Thus one man may be a spendthrift whilst he expends only £100 a year, whilst another may lay out £50,000 per annum without subjecting himself to the charge of prodigality. Now, in order to arrive at a correct conclusion, we must set out accurately in our definitions. I apprehend that a spendthrift is one who disburses more than his necessities require, and his situation in life warrants, and that a miser is one who does not satisfy the legitimate comforts of life, but meanly abridges them, for the paltry purpose of hoarding up large sums of money without an honorable or well-directed object in view. The spendthrift dispenses a generosity which does not signalise the miser. The one in benefiting society by his expenditure, without prudence, and at the expence of his future interests, eventually injures his individual happiness; whilst the other renders himself miserable and all who are about him wretched, without permitting society to derive during his life-time, any benefit from his pecuniary funds. How then can it be safely argued that the miser is the preferable being? Surely that man is the better member of society, who renders to it the greater service, and injures it in the lesser degree.

The miser menially serves without reward—he accumulates without fortune—he least enjoys that which he professes most to love—his mean ambition is to die rich, though he lives poor—he pretends to esteem the power of money, and yet he knows it only in its weakness—he abhors talent, because talent abhors him—he erects his own grave, and yet he stints himself with a morsel of turf for his pillow. As a man, he is brute—as a citizen of the world, he is a rebel against its happiness—as a rational being, his intellect is most debased—as a creature of God, he is the very antitype of his creator. The philosopher smiles at his meanness—the patriot despises his littleness—the christian pities his want of virtue—the philanthropist regards his contracted views with disgust—and after

his death, instead of his funeral being graced with mourning friends, his extravagant heirs laugh over that tomb which is the threshold of their revelry. And this is the miserable, ghastly, filthy muck-worm, painted in his true and disgusting colors. I put the question boldly, not as one of wandering theory, but as one of absolute experience, whether more men have not been ruined and degraded by the greedy lust of covetousness and avarice, than by the careless excesses of prodigality? Whether the eager, ravenous, and crafty desire of accumulating hoards, and amassing fortunes, has not led to more dangerous and incurable results, than the giddy and inordinate thoughtlessness of extravagant improvidence?

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725.

**PUBLICITY OF LAW-REPORTS.**

I HAVE had no earlier opportunity of acknowledging my warmest thanks for the highly gratifying manner in which my argument for the right of publishing reports of judicial proceedings, has been noticed by the reviews, the press at large, and by public bodies. The labor and difficulty of the work could not have been compensated for, in a more interesting and agreeable manner, than by the approbation of the public. I hope that I may without any stretch of vanity, or of egotism, flatter myself with the belief, that my argument has not been wholly useless—that it has been instrumental in calling the public attention to a most important subject of jurisprudence—that it has been the humble means of concentrating the points of inquiry with respect to the free publication of law-reports—and that it has, in however trifling a degree, promoted the never-to-be-forgotten interests of the public at large. I confess that when I first undertook the task, I felt awed, and bowed down, with the arduousness of the undertaking. I thought (and I thought truly,) that there were in this country, many of those who were by far more qualified to support the right argumentatively, than myself. The encouragement however of friends, added to a zeal for the cause, induced me to write as well as think upon the subject. And after difficulties had vanished, by slow but sure degrees, I at length completed the attempt, more (as I have reason to think,) to the satisfaction of a portion of the public, than of myself. The recollection of ‘the argument’ will ever burn brightly in my imagination, as having given birth to friend-

ships which have proved valuable, useful, and honorable. I am obliged to admit that the public at large is even now not sufficiently aware of the paramount importance of the right for which I have contended. Many persons appear to treat the matter as one technically legal, interesting only to lawyers, and unimportant as concerns the public in general. But that this is a most mistaken notion—that it is in fact a dangerous delusion, it does not require any arguments of mine to prove. The calm and deliberate consideration of the question must immediately lead to the conclusion, that the right of publishing law-reports is one of the highest moment to that public, for whose information, service, and benefit, those reports are published.

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726.

THE sale of a literary work is frequently unproportioned to its merits. Some of the most valuable productions of the pen have been neglected or unknown. And many works, which have (using a tradesman's term,) had "a great run," have served more to satisfy a greedy desire for novelty, than to edify, benefit, or instruct the public. The circulation of a book depends greatly upon the management and trickery of the publisher.

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727.

PUBLIC men who are determined to attain a particular object of pursuit, are any thing but consistent. They sacrifice the very principles by which they profess to be governed, in order to humor their opponents into compliance. But such a system cannot be upon the whole commendable. Those political advocates who very lately expressed a violent enthusiasm for popular rights, and particularly for the most extended representation of the people, have been induced not only to approve, but even to originate a bold and sudden abridgment of that representation in Ireland, with the view of conciliating the ministers into compliance with the catholic claims. Those who were almost hourly condemning the government for a "profuse expenditure" readily concurred in the annual increase of that expenditure to a considerable amount, by a provision for the catholic clergy, instead of

allowing them to be remunerated by their respective congregations.

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728.

COURTEZANS and common sailors are addicted to three things—extravagance, superstition, and the bottle.

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729.

HE who has the power of satisfying all his reasonable wants, is rich.

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730.

NO man should marry, merely because he is single. In contracting marriage, we should have in view an increase, or at the least, a continuance of comfort. But some persons in professing to consider the duty which they owe to society, forget the duty which they should observe towards themselves. An imprudent matrimonial connection cannot benefit society.

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731.

THE general regulations with regard to the hiring hackney-coaches, &c. are excellent. But it surprises me that officers so strict and vigilant in the discharge of their duty, do not insist upon the proprietors of such vehicles providing fitter cattle than those bare-boned animals which now furnish food for the eyes of horse-boilers.

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732.

ATTORNIES are frequently very awkwardly puzzled in making out their bills. It is often expected by relatives, that you will conduct their business gratis; by real friends, that you will only charge them occasionally for your professional trouble; and by professed or supposed friends, that you will expect only half of the usual charges incurred in their law-matters.

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733.

THE strict orthodox rules of our universities are exceedingly injurious to the interests of truth. The leading members of those institutions are led to think, and sometimes



perhaps think honestly, that it is their duty vigorously to oppose all liberalising reformation contrary to the severe intolerance of their establishments.

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734.

**JUVENILE** ballets (I mean such ballets as are performed at Vauxhall gardens,) are reprehensible performances. They tend to excite those inflammatory feelings, and to give rise to those indelicate associations, in the minds of children, which cannot possibly promote the cause of virtue. Nature is all-powerful in herself, and for herself. It is very unfortunate when the passions are allowed to precede the judgment. The unhappy consequences in such a case are obvious. These juvenile performers whom I refer to, are taught to display or mimic a passion, of which for virtue's sake, they must be allowed the credit of being ignorant. But a theatrical hot-bed of course forces nature into action, and produces a deplorably-artificial maturity. I regret that the conductors of a place of entertainment in all other respects so highly interesting, attractive, and unexceptionable, have introduced this description of amusement. The feeling man drops a tear of pity at the exhibition of such a picture of juvenile precocity.

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735.

**MANY** young women not only desire, but actually exult in the admiration of men much older than themselves.

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736.

**THE** only legitimate object of human punishment is the prevention of evil. But prosecutions against the publishers of imputedly-blasphemous works have the effect of greatly increasing the sale of such books; from that determination to gratify curiosity which is common amongst men. The general opinion is against sacrificial punishment. Men generally unite in execrating all infliction of punishment which has not the tendency to check public evils. In a case of this description, however, they seldom betray pity for the victim of sincerity, but quietly leave him to his fate, or reproach him for entertaining a belief which he could not avoid. The common dogma that the arguments of unbelievers are dangerous to the common people, is singularly ap-

plied to the present age, when the generalisation of education exists.

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737.

THE present furious enthusiasm for finely educating the lower classes is replete with tendencies the most injurious to society. It has been stated, but it is not true, that it is necessary for common mechanics, who have their work set down for them, and who are by practice competent to perform that work, to be scientific men. It has been asserted, but asserted untruly, that they should be accurate chemists, or theoretical machinists. It is a strange theory, to elevate the low, for the purpose of depressing the high. But such would obviously be the consequence of the promiscuous diffusion of unlimited education. We should consider the question not merely as one affecting the lower ranks, but as concerning the interests of society in general. It would be a fair argument of opposition, on the part of the common people, with respect to any proposed political arrangement, that it had in view only the improvement and advantage of the superior classes, and that it neither bore any relation to, nor was considered in connection with, the happiness and prosperity of the inferior classes. So it is, *vice versa*, in the present case, a fair argument, that the advocates for promiscuous education overlook the evil influences which their system will entail upon society, and consider nothing but the supposed benefits accruing to the poor from a gentlemanly education. Nor do they, whilst they declaim about the professed advantages arising to the poor from learning, acknowledge the distressing evils which must unavoidably result from it. They say nothing of the pride, the ambition, the insolence, and the insubordination incidental to the systematic and lengthened scholarship of the vulgar. They either forget, or they will not confess, that menial subordination is opposed to intellectual attainments. They should remember that if every mechanic be a philosopher, every mechanic will be a master. They expect to find a gay and splendid elysium, where a groaning and gloomy Tartarus is to be expected. They profess to foresee all-glorious happiness arising from that source, which others justly believe to be the fountain of disorder, ruin, and misery. For the sake of ourselves, and of those who will live after us, let us hope that the day will never arrive, when all masters are to become men, and all men are to become masters.

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## 738.

NEITHER theory alone nor practice alone ever produced perfect knowledge, in any one's mind. It is by a happy combination of both, that we attain intellectual excellence.

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## 739.

SUBMISSION to temptation is often more dangerous than it appears. It not unfrequently occurs that an act of indiscretion, although trivial in it's mere self, is highly pernicious in its tendency and influence. We should estimate acts by their consequences. Obedience to seductive temptation gathers immense strength as it proceeds, like an Alpine avalanche, which from the size of a marble, gradually but quickly increases to the magnitude of a mountain.

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## 740.

DEVOTIONAL exercises, although mingled with erroneous notions of the great divinity, often afford consolation and joy to the minds of individuals. But however much we should be disposed to regard the existence of such error, with liberal and tolerative feeling, we are not bound to infer that the satisfaction derived from such adoration is a proof of the truth of the system of worship. Sincerity of opinion does not prove it's truth. The most superstitious and debased creeds have inspired zealous although mistaken devotion.

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## 741.

I BELIEVE that many either originate or encourage consumption, by a self-tormenting dread of it, and with but little cause for the fear. Pale faces are not more indicative of consumptive predisposition, than very florid complexions. And as it is supposed that when the disease has assumed a decidedly-confirmed character, and tubercles are formed in the lungs, the complaint is incurable, it is wise for men not, by heart-gnawing fear, and horrid anxiety, to render the body enfeebled, and the mind wretched. Where is the perfectly-healthy man, whose body and mind are impaired by unhappiness?

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## 742.

THE strength of man is physical. The strength of woman consists in her influential power of persuasion. She clings to man for support, as the ivy clings to the oak. She acquires power, not by asserting superiority, but by sympathy for her inferiority.

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## 743.

MEN commonly agree in general principles. It is the application of those principles, in which they generally differ, and for which they very generously persecute one another.

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## 744.

THOSE who have been born blind, and have therefore never seen the objects of vision, cannot feel the loss of a pleasure of which they are insusceptible. It is only as a deprivation of the means of exertion and self-support, that they can be rendered unhappy by the want of sight.

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## 745.

THE house of lords is scarcely more than nominally, a court of appeal. The decisions given by such tribunal—the highest in the country, are the decisions not of the peers of England, but of half a dozen law-peers, or law-lords, as they are termed, *i. e.* of peers who have been elevated to their dignities for professional eminence. It is contended that the other peers are incompetent to decide upon points of law, and therefore that the present system is defensible. But it may be replied that the tribunal, as it is now constituted, does not accomplish its political object, and that sagacity and wisdom may reasonably be expected from those whose educations have qualified them for deliberation.

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## 746.

THE delays of the court of chancery are attributable not to the chancellor, but to the system. His lordship's industry and attention are well-known. If he had judicial duties only to perform, he would within a given time, decide upon four times as many causes as he at present gives judgment upon.

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747.

**EXCELLENT** and many as have been the works published since the invention of printing, men may still write and publish usefully. Great are the results even of several very modern publications. Knowledge is always progressive—it is never fully attained at once. And although men have the same common and natural feelings and passions, in all ages, yet those very feelings and passions give rise to various circumstances, conjectures, and modifications of things, at different periods, and furnish matter for the discussion of the public inquirer. Besides which writers often entertain prejudices on the subjects on which they write, and leave room for the suggestions of those untainted with such prejudices.

748.

**MR. OWENS** plan appears established on a miscalculation of society. The present state of mankind does not, I apprehend, warrant the broad conclusions at which he has arrived. His system does not suit the time. His view of the increase of population appears founded on an incorrect basis. The removal of children from their parents, at two years' old, is an extremely dangerous experiment. On the observance of the paternal and filial ties, much of the happiness of society depends. The community of interest is also immediately opposed to that activity and emulation which the fear of want and the hope of gain excite in the ordinary state of society. And it has been boldly asserted by Mr. Carlile, in his "essay on love," that Mr. Owen has therefore felt himself obliged to patronise a disgusting plan for the checking of human reproduction. We have however nothing but Mr. Carlile's statement support of the fact. And I can scarcely believe that a man who has generously devoted his mind and his time to the procurement of happiness for the common people, will sanction so abominable a device, even although it be necessary, for the purpose of propping up his theories and his system.

749.

**HUMAN** feats of extraordinary agility and strength afford to the observer no solid and tranquil satisfaction. They cause our surprise—sometimes our astonishment—sometimes our amazement; but they frequently excite our

terror, and our disgust. We are all in love with nature. We dislike unnatural exhibitions. We do not like to see a man perform the tricks of an ape, or the feats of a monster. And it occurs, not seldom, that the peculiarity of power arises from a physical difference of organs. A celebrated equestrian could not perform his astonishing evolutions of agility, were he not so thin. The extraordinary "Alcides" of the age presents an almost-horrifying picture of muscular turpitude. And the sight of the pitiable *castrato* of the king's theatre—the unhappy semblance of life and death combined, excites the acutest emotions of compassion in the breasts of all who can feel for suffering and agony.

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750.

THE purity of the motives of those who oppose the diffusion of unlimited education is generally arraigned, by the patrons of promiscuous learning. But that is declamatory unfairness. A man who opposes the system of extreme education, from the fear of its dangerous influence on society generally, does not deserve to be railed at as the enemy of his race. He who would not put the *principia newtoniana* into the hands of every plough boy, is not therefore to be condemned, as the enemy of literature.

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751.

TO keep an accurate account of daily expenditure, and daily gains, is one of the safest rules of prudence, for a man of business to adopt, as he cannot then err greatly in his calculative arrangements.

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752.

ANECDOTES are frequently highly useful indices to character, and proper conduct.

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753.

TO be perpetually seeking the acmé of pleasure, which is never attainable, is the very antipodes of happiness.

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754.

CARBONIC acid gas, when inflated into the lungs, causes a speedy and certain death. But it is received, in the

shape of soda water, into the abdomen, not only without injury, but beneficially. As it is in the physical, so is it in the moral world: that which is death in one case, is life in another. The application even of moral axioms, must depend upon circumstances.

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755.

THERE are three accomplishments in which self-confidence is absolutely indispensable: public speaking, music, and riding on horseback.

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756.

YOUNG ladies are generally more anxious to get into than out of their teens.

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757.

THE nature of the ecclesiastical establishments in England is far from being unobjectionable. There can be neither justice nor wisdom in a man's being compelled to contribute to the support of a religion which he disowns as untrue, and of which, therefore, he is not a member. Every religious community should have the power of electing the minister in whom the office of presiding over its religious interests, is vested. If the right of election be reposed in other individuals, the probable consequence is that improper considerations will prevent the nomination of a proper person to perform the trust. Besides, no individual or individuals can have a greater interest in the election of a proper and duly-qualified minister, than the congregation over whom he is appointed to preside.

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758.

A DEFEATED machination confers power upon the triumphant object of it.

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759.

IN questions of cost, two questions of policy are to be considered:—first, the worth of the thing, and secondly the value of the money, and it may be then easily determined whether good or evil preponderates in the purchase.

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## 760.

THE attornies of course transact the most sagging part of the business of the profession. They are necessarily by education, gentlemen. They are subject to heavy expences incidental to their occupation. They are the most responsible members of their profession. Yet their convenience is the least consulted. If no deference or regard is to be paid to themselves as public officers, why is not respect shown to their clients, or the public, for whom they are acting, and by whom they are retained, by accommodation being extended to them, as it is to advocates at the bar. Why is not a room allowed to them, at the courts of *nisi prius*, as it is to barristers? Is the comfort, or are the interests of only one branch of the profession to be consulted, on public occasions?

## 761.

THE tales by the author of "Waverly" present brilliant pictures of knightly enterprise, but I cannot avoid thinking that they are not calculated for the perusal of very young persons, who have not sufficient discrimination to separate the fictions from the true. The author, with all his tact and literary skill, has overlooked the fact, that when his readers discover that he has written to impose upon them, and that he has endeavored to excite their passions, and attract their fancies, in order to mislead their judgments, they will be rather disgusted at, than pleased with his ingenious obliquity. What can be a stronger exemplification of this, than the conclusion to "the talisman," one of "the tales of the crusaders," just published, in which it is, with more than the semblance of all possible gravity, stated that the talisman really performed many cures in Europe—that it is still in existence, and in the possession of Sir Mungo of the Lee—and that, although the public does not now credit charms, it is still applied to, in cases of hemorrhage, and hydrophobia.

## 762.

THE scriptures are not purely a system of reason which an accession or accumulation of ages would have taught to mankind—there are perhaps doctrines inculcated in the scriptures, which unaided human reason would never have devised or discovered. One such doctrine at least there is:—



the resurrection. There are many things taught therein very superior to reason, and yet perfectly intelligible, and reasonable with God. But does it follow therefore that we are to question the scriptures, or the divulgations contained in them which are superior to reason? There are many phenomena in the philosophical and physical world, which the most illustrious men who ever lived have never been able to solve. And to illustrate my opinion still more forcibly, I would instance many difficult cases of mathematical demonstration. They are difficult, not because they are incompatible with human reason, but because they are intricate; because they embrace a long concatenation of causes and effects which are to be deduced and demonstrated with strictly-accurate precision. Did we labor for a year, it would scarcely be possible for us to make an infant of six years old to understand a problem in Euclid. We might adopt every possible mode of reasoning—we might adduce every argument which we deemed the most intelligible to juvenile intellect—we might use the simplest and most self-evident manner of explanation; and yet, after all our efforts and modes have been exhausted, the child may be almost as ignorant of the subject as before—might even say that he comprehended our problem, and understood its long train of mathematical demonstration, but should we ask him to solve it mathematically and scientifically, the child might furnish us with the first axiom, might even proceed axiomatically a little further in the problem, but we should shortly discover that our efforts had not been attended with success—that the child was really ignorant of the problem, and therefore could not solve it. I could advance my argument still farther, and apply it to men of mature age. How difficult if not impossible a task should we find it to be, to explain a problem intelligibly to an ignorant ploughman! Our attempt in the latter case would be scarcely more successful than in the former instance. And why? is it because the problem is unreasonable? Far from it—it is perfectly intelligible to and consistent with the reason of those, who can wind their mind undisturbed in the intricate yet regular maze of abstract reasoning. After we have demonstrated our problem it possesses what is scientifically called ‘mathematical demonstration,’ and we are as perfectly satisfied of the truth of the result as of our own self-existence. It is unintelligible only to

those who have not the skill to comprehend it. It is comparatively very easy, and very intelligible to the mathematician. There are many persons very studious and possessing refined minds, who declare that mathematical demonstrations are too intricate for their comprehension, but they doubt not therefore their truth. There are many difficult problems which require intense study, for many days and even whole weeks, but it would be folly therefore to infer that they possess not truth and reason. There are many problems which even Newton the profoundest thinker, the most learned reasoner, and the most accurate mathematician who ever flourished in this world, could not solve, until he had most intensely devoted his mind to the contemplation of the long and arduous combination of natures, causes and effects. But when he had attained the solution of such difficult problems, his conviction of their truth was fixed and unalterable. So much for mathematical difficulty. But there are many operations daily performed in the physical world, which we cannot account for. We can only reply 'this is so,' and 'that is so;' but how or by what means this takes place, and that takes place, we are at a loss to understand; and therefore we cannot explain in any way, excepting by replying that they are the works of God, whose knowledge is infinitely superior to ours. The continuation of the human species is astonishing, and confounds the most skilful anatomists and greatest philosophers. We know that this continuation is carried on in the most skilful manner at the will of God, but we are perfectly ignorant of the original *modus operandi* by which it is effected. And if matters so nearly concerning ourselves, and our mortal bodies, be so far above our comprehension, *à fortiori*, shall the doctrine of the resurrection be unintelligible to our reason, in its present imperfect state.

The precept recommended by the christian dispensation to 'love one another, even as we love ourselves,' staggered those who had learnt the heathen philosophy, which taught no such command. And men at this day, frequently observe, 'is it not impossible and unreasonable, that we should love another man, as we love ourselves?' But if it be impossible, it does not prove the scriptures to be unreasonable. In the heathen world, men, before such rule was laid down, had by far too much self-love, and had no rule by which they could abide, as to the question of loving and bestowing gifts

on other men. 'What,' said they, 'shall this man teach us doctrines which we know combat our nature, and reason? If he teach us such extravagant notions, his faith cannot be divine.' But this was erroneous reasoning. Christ taught us the model or mark to which we should aspire, although we might not be able actually to reach it. So he said also:—'be ye perfect, even as your heavenly father is perfect;' yet we know that we cannot attain such a state of excellence; but it would be a glaring perversion of reason to infer from thence, that the advice was bad, because it was so elevated. It is absurd to condemn the monition, because in our imperfect natures, we cannot strictly attain to its completion. The most good and pious men are comparatively more allied to the perfection of God, than the wicked and impious. Thus we might say to a pedestrian racer:—'run as swiftly as the wind;' to a philosopher:—'study as intensely as Newton did;' and to a landscape painter:—'aspire to the perfection of Claude Lorraine;' although we contemplate not perhaps the possibility of their ever attaining the excellencies of their prototype which we recommend.

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### 763.

**PRUDISH** nonsense is laughably absurd. It magnifies trifles into matters of the gravest consideration. It assumes an air of seriousness, on occasions of absolute unimportance, and in cases of innocent frivolity. Timora is the most cautious being. She would consider it a great sin to attend a soiree at the house of a most intimate friend long known to her family, because that friend is a bachelor. It would be, in her estimation, scarcely a less crime, to contribute a sketch, or a stanza to his album, although it is nearly full of the contributions of members of both sexes. To be seen riding in a carriage with him alone, would be downright indiscretion. To accept from him a bottle of otto of roses, would be evidence of indecent familiarity. To go out shopping with him, would be disgusting forwardness. To extend more than her little finger towards him, on parting, would be grossly inconsistent with feminine delicacy.

### 764.

**THE** exercise of reason is of a more prophetic

character than is usually supposed. We may often prophecy from the appearances of things—from the declarations of some men—and from the opinions of others, what event or events will take place, with regard to a particular subject. We may frequently with confidence and accuracy, predict that certain situations of things—certain circumstances—certain impediments—certain contingencies—certain habits—certain feelings—certain interests—certain views will produce certain consequences. And although from the imperfection of our reason, we are sometimes wrong in our conjectures, we are, if we judge with caution, and in the spirit of sound deliberation, generally right. The prophetic nature of the Divinity is founded on his extreme wisdom.

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765.

NOT to commit injustice, is the highest state of goodness. To commit it, but to be ashamed of committing it, is the middle stage; but to act unjustly, openly, and without shame, is the lowest stage in morals.

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766.

SNARLICUS is a peevish, illnatured fellow, who takes serious offence at every thing which displeases him, even although it arise from an excess of friendship, or of virtue. He construes every little and inadvertent breach of ceremony, as a wilful affront. He will not allow for the habits, the feelings, and the prejudices of his friends. If his views and wishes be not implicitly and readily adopted by them, he affects to consider that they intend to insult him. Liberosus is a frank, and generous man, who accepts society "for better for worse"—who avoids the faults of his neighbours, but never abuses them—who is independent but not supercilious—who believes that the breasts of his friends glow with the same thrill of friendship as expands his heart—who can distinguish between real and imaginary causes of affront—who not only knows but acts upon the principle, that there is no one without his faults—who would rather sacrifice twenty shillings at the altar of generosity, than save one penny at the shrine of meanness—whose bounty is circumscribed by necessity alone. Which man is the better friend? Which character is the

better man? Which of the two will leave the world more tranquilly than the other?

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## 767.

THE professed friends of christianity are its most terrible enemies. The writings of unbelievers have not caused half so many converts to unbelief, as have the stupidity, the inhumanity, the superstition, the ignorance, and the mistaken zeal of indiscreet believers. They have adopted fury under the pretence of zeal, fanaticism under the name of piety, superstition with the excuse of faith, persecution with the pretended and visionary hope of conversion.

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## 768.

PLEASURE and pain are, in a great measure, the creatures of idea. To prove this assertion, it is necessary but to state, that those who have, to all appearance, enjoyed the full means of comfort and delight, have been most miserable; and that they who have suffered the most unhappy misfortunes, or even the most horrid tortures, have exhibited all the indications of tranquillity and absence of pain.

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## 769.

THERE are three things which in the fashionable world are high and intolerable offences on the part of the common people, but which are considered accomplishments in high life: shooting, swearing, and drinking.

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## 770.

ANXIETY and vanity are the two great faults of authors.

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## 771.

NO man should change his religion, merely because it is possible that it may be erroneous. Is there any religion existing so demonstrative, and unexceptionable, that it can be clearly proved, beyond the possibility of refutation, or of doubt, to be infallibly right? Whoever encourages another, to change his religion, without a serious, clear, and decided conviction of the error of his past, and of the truth of his new belief, encourages tergiversation, inconstancy, and hypocrisy.

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## 772.

**WHAT** a barren desert does the face of the world present to us, if our present state of being is to terminate our existence! We are but a step superior to the brutes, if like them, our being is to be determined by the loss of breath. If like gay butterflies, we are to sport but for a day, and then droop into nothingness, how incompatible is our period of life with the noble faculties which attend and adorn it! Our views of grandeur, our ideas of infinity, and our aspirations of sublimity vanish into vapor, and dissolve into nonentity, before the joyless, miserable, desponding thought of eternal death. The rainbow of life is but a vision of bliss to the soul; the substance and the reality of beatific, never-ending joy must arrive hereafter. This life is indeed inexplicable, if we are to contemplate God but for an hour—if almost before we have attained maturity of thought, and nobility of conception, we are to be snatched by the grasp of death, and precipitated into the obscurest abyss of eternal dissolution. But if this mode of existence be only a threshold to a more glorious one, if this be but a temporary and preparatory state of trial; then indeed the enigma is solved, the problem is explained, and the gloom is dispelled.

## 773.

**THE** design of some men to connect parts of greek with french, in the forming of new words, is any thing but contributive to the encouragement of pure nomenclature. The comparative harshness of the classic greek, and the peculiar softness of the modern french, are exceedingly incompatible. The *k*, which so frequently occurs in greek, will be found in very few french words.

## 774.

**NOTWITHSTANDING** the many little distinctive differences between men and brutes, the extremity of the tail will be found to be at last the most peculiar and prominent characteristic of distinction of form.

## 775.

**LIBERTY** is a blessing which all men should love—which most men affect to love—which few men really despise—and which still fewer actually obtain.

A THRILL of horror generally succeeds the mention of the names of Voltaire, Rousseau, and Paine. But why should we despise the memory of those men?—because they were mistaken in their opinions—because they erred in their conclusions—because they opposed our system—or because they labored indefatigably in what they believed to be the cause of truth? No, forbid it generosity! Forbid it, all ye christian virtues! ‘But,’ say many, ‘it was impossible, had they diligently and sincerely searched for truth, for them not to discover it.’ Does every man, then, who diligently and sincerely seeks the truth, find it? Is no one involuntarily mistaken? Is it a crime to be in error? Are we doing as we would be done by, when we unhesitatingly and unthinkingly condemn as stubborn hypocrites, men whose intellectual powers were majestically grand—men whose eagle-eyes sought for the sun of truth, but could not find it—but who had they happily discovered that orb of glory, would have gazed at it without confusion, and with intense delight? The authors to whom I refer greatly expanded the intellectual horizon of man, by their arduously-philosophical enquiries, notwithstanding their opposition to our theological system. They thought as few men can think—they wrote as few men can write, and pure christianity will rather pity than vilify them, for the errors which we believe them to have fallen into. Their erroneous views of the christian dispensation will not injure the fabric of elevated reason. Persecution and cruelty alone can retard the progress of the holy faith. Christianity is a rock of imperishable strength and durability, against which the surges of unbelief may dash and foam, but the rock is destined to be cœval with time, and remains unmoved, and immoveable.

NO man of good sense is offended at the well-meant advice of his intimate and sensible friends. Every reflector knows how preciously valuable are those admonitions—how much they conduce to happiness—and how greatly therefore they contribute to the acquisition of the respect of the world. It is pretended advice which is intended for the purpose of ridicule—it is maudlin impudence employed as the pretence

of friendship, but really used as the organ of enmity, that we should disclaim and abhor.

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778.

TO every persecuted man, the end of Socrates the great is consolatory and interesting. He was unjustly condemned, at the instigation of Melitus, for disseminating doctrines which for forty years he had daily controverted, and for opposing that social happiness which he warmly promoted. The people, blown about by the storm of political dissension, sacrificed their best friend to their stupid fury. But scarcely had Socrates bid adieu to the athenian groves, than the decree of condemnation was repealed, Melitus was put to death as an expiatory sacrifice, and Lysippus received a public commission to execute a statue of brass, in honor of the martyr to philosophy and truth.

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779.

ALL evil is temporary.

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780.

LIBERTY is the power of doing that which is just, and which it is conducive to the general welfare of mankind, should be done.

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781.

AS in a concert, discordant sounds impart a greater relish to the harmonious melodies, so do the misfortunes and fortuities of life serve to increase by contrast, human enjoyment.

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782.

HE who rails at an individual for infirmities which he cannot and could not avoid, jests at God rather than at his creature.

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783.

THE chief advantage attending the protestant reformation was, that the right of private judgment in matters of religion, was allowed and confirmed by it.

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## 784.

WHERE the mind is not free, or does not consent, there can be no crime.

## 785.

THE prejudices of great men, in cases in which their religion or their interest is concerned, is astonishing. Blaise Pascal (whose "*pensees*" is a work full of excellence and wisdom,) in 1670 openly adopted the strange theory of Ptolemy, as to the sun and planets generally moving round the earth, the earth being the centre of the whole universe; although Copernicus had 170 years previously published his system, and although that system had been confirmed by the discovery of the telescope, in 1610. But the clergy, who too often oppose the advances of knowledge, were determined to adhere to the antique absurdity. And that Pascal feared to affront them, is the only apology to be conjectured for a man of his sagacity submitting to the then justly-exploded doctrine.

## 786.

IN essay 563, I have referred to a highly-satisfactory solution of the question as to original sin. I have since found a powerful illustration or rather a striking corroboration of my argument, in the notes of Voltaire to "*les pensees de Blaise Pascal*," in which the former observes:—*L'homme n'est pas Dieu. Il est à sa place, comme la reste de la nature, imparfait, parce que Dieu seul peut être parfait; ou, pour mieux dire, l'homme est borné et Dieu ne l'est pas.* And Vauvenargues remarks of man: *Il est vrai qu'il est imparfait; mais c'est une nécessité. La perfection infinie ne souffre point de partage: dieu ne serait point parfait si quelque autre pouvoit l'être.*

## 787.

AS a concert would be discordant and incomplete, if the different instruments were played without relation to and union with each other, so are many of the events of life inharmonious and imperfect, when viewed without reference to things and causes in general.

## 788.

PERSECUTION for religious opinions is odious,

heresy against the cause of truth. Every man should have a right to speak freely on all subjects, as the best means of arriving at the truth, and if he may speak freely, he should be allowed a right to publish with the same freedom. It is absurd for man to talk of revenging his supreme maker. Can we do better than to imitate the deity? And can we suppose that the God of justice will punish men, for errors of opinion, arising from the imperfection of that reason which is of his own creation? Does not every man feel it to be his duty to teach others that belief, or system of things, which as he conceives, is founded on truth, and is it not unjust to punish as a crime, that act which every one feels it to be his duty to do. Inquisitorial persecution has been most sanctioned in times of the darkest ignorance. Men should never, under any circumstances, or in any periods whatever, forget that they are fellow-mortals and brothers. Diversity of opinion has ever existed, and probably ever will exist. It is utterly impossible for any human interference to prevent it. The asiatic—the antiochian—the alexandrian—and the achaian christians all differed from each other in their religious opinions. The greatest benefactors to religious purity in Great Britain, were the reformers, who most violently opposed the then-existing religion; so that opposition to a general religious belief does not necessarily imply an offence against the interests of mankind, or of society. The tyrant Maximus, whom all good men abhor, was, I believe, the first christian king who ever punished for points of controversy, and I wish, for the honor of the christian faith, that he had been the very last.

### 789.

IT has been a subject of dispute, whether ladies should be admitted to the meetings of discussional societies. Many have considered that they would be much better employed in giving orders to their servants, in making preserves, in setting at their easels drawing flowers, in stitching flounces, or in making apple-dumplings. Whether they would be more usefully employed in such capacities, I cannot profess to determine, as it depends upon their individual circumstances, and must be left to them, in the exercise of their reason. But the question is, whether an excluding rule should be established, prohibiting them from attending such meetings. I think that I never heard any satisfactory or conclusive reason

alleged in favor of the exclusion. And I conceive that such a separating spirit is extremely injurious to the interests of society. The more the sexes mix together, the more will they be fit for the company of each other, and therefore the more happy will they be. And I am perfectly confident that the ears of ladies attending such meetings would never be insulted by immodest expressions. Why should females be excluded from the means of acquiring information? To them the early tuition of youth is generally entrusted.

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790.

COURTS of justice should be large enough to hold as many persons as possible, consistently with convenience. The public has a right to be accommodated in places expressly built for its use. Besides which, it is highly essential that every encouragement should be afforded to the publicity of courts of justice, in order that the knowledge of the law may be diffused as widely as possible. No friend to his country would wish that knowledge to be limited to the members of the legal profession.

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791.

WHAT was the artist, who engraved the die for the new sovereigns just issued, thinking about, when he formed the representation of a crown, without a cushion or head-cap to it?

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792.

IT is extraordinary that at this time, when anatomical, surgical, and medical science has attained so high a stage of improvement, that some eminent men in the very same description of cases, recommend phlebotomising, whilst others vehemently deprecate it—that some advise depletion and others repletion, and that some highly approve of bathing, whilst others declare it to be very dangerous.

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793.

EVERY friend of his country is friendly to the common class. But we are not therefore to be silent on the subject of their faults. It is a painful matter of notoriety, that many of the common people swallow wholesale potations

of beer, which have no better influence than to injure themselves and that community on which they depend for subsistence. Many journeyman-painters become intoxicated on saturday nights, and are not sober again until the next tuesday. And an equal number of them assumes airs and claims highly incompatible with their subordinate occupations.

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794.

IT is a sophism, often received, but perfectly untrue, that a government must be necessarily corrupt.

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795.

THERE is a nobly benevolent principle, which contemplates the whole range of fellow-beings, with the eye of sympathetic generosity, and which is actively opposed to the miserable contractedness, which men sometimes exhibit in their estimation of their fellow-mortals.

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796.

AGE does not render a song or a mode of dress, better nor worse. There are fascinating vocal productions, and forms of dress, which are so adapted to nature, as to be ever-pleasing. There are also, vagaries of song, and fantastic habiliments, which to the individual of correct taste, would be always disagreeable.

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797.

THE reason why the roman orations at the bar were superior to our present legal addresses, (if the fact really be so,) is because the letter of the law is now written, and must be strictly adhered to; but anciently the advocates defended their clients upon the general principles of justice, and upon the universal maxims of equity.

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798.

NATURE, always employing the best means for the best effects, is lavish in bestowing those gifts which tend to the permanent happiness of mankind, but sparing in granting powers of indulgence which feed the passions, without benefiting the interests of individuals.

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## 799.

HE whose soul is liable to be enthralled with the dangerous but inviting impulses of the moment, without regard to consequences, is on the glorious high road to irretrievable ruin.

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## 800.

GENEROSITY is a virtue, in every circumstance, noble and interesting. It has sometimes this seeming paradox about it—when it is the most precious and disinterested gift, it is the most disagreeable thing in the world to receive. I allude to the cases of generous antagonists.

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## 801.

DID lawyers properly consider how much good they have the power of accomplishing, the happiness of mankind would be very considerably increased. Their self-interested blindness is the cause of the continuance of burdens which they may easily remove from the shoulders of their fellow-countrymen. And I doubt very much whether they are really the gainers in purse by the grievances which they permit to exist, with the view of individual emolument.

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## 802.

THERE is a wide distinction between rational loyalty, and unlimited blind submission to the most flagrant errors of “the powers that are.” That it is the duty of Englishmen to submit themselves to monarchical discipline, and not to run into the excesses of republicanism, will not, I think, be doubted by any well-meaning man. But the haughty tone adopted by some of our political enthusiasts, in favor of a general change in our form of government, very naturally calls our attention to the comparative evils of republicanism.

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## 803.

HAD “Clari, or the maid of Milan,” not been, as it is, one of the most interesting operas ever produced on the british stage—had it been even a contemptible piece of operatic drama—yet the heart-thrilling song of “home, sweet home!” would have saved it from an otherwise-merited oblivion. It is a song containing sentiments fitted for every

station of life, for every age, and for every country, and conveys ideas which must pierce the hearts of the least pathetic.

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804.

THOSE who know how disagreeable it is to a generous housekeeper, to thank him always for his "hospitality," on leaving his house, would never repeat a vulgarism, which neither politeness nor grateful feeling can require.

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805.

IF the slight literary illumination already thrown upon the meanings of egyptian hieroglyphics, (dim as that illumination yet is,) increase progressively, with the researches of the inquirers, great and immense will, I am confident, be the accession of our knowledge, in matters of ancient history. We have still very much to learn with regard to those subjects. And these hieroglyphics, if properly deciphered, will instantly dispel the cloud of darkness which at present hangs over almost innumerable incidents, and upon which we can merely conjecture now, but which we should be then well conversant with.

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806.

THE sciences were taught in the ancient schools *vivâ voce*, and this is one reason why oratory was more cultivated then, than it is now. Another reason is, that the political institutions of the ancients, rendered popular appeals more frequent than at present.

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807.

NONE but the ignorant sneer at the innocently-ignorant.

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808.

AN insult to a reigning sovereign is an insult to the subjects whom he governs. I am surprised, therefore, that the captain who commanded the vessel in which the duke of Northumberland was conveyed from this country to Calais, as proxy for his majesty, to attend at the coronation of Charles the tenth, did not pour half a dozen broadsides into the battery there, when he saluted the fort with the usual discharge of 21 guns, and such salute was not returned. The royal

standard was flying at the topmast-head of his vessel, which is never hoisted but when one of the royal family, or a representative of royalty, is on board. No courtesy however was shown in consequence. A greater degree of *sang froid* could not have been observed towards a coal-barge. The known and long-acknowledged customs of countries constitute a part of the laws of nations; and as the king's proxy was expected at Calais at the time that the vessel hove in sight, I know not how the wilful affront can be justified. The duke however rose superior to all susceptibility of anger or of displeasure, and landed on the french shores, determined not to permit a mark of disrespect, either to his sovereign, or to himself, to prevent his attending the grand national ceremony, in the preparation for which, he had incurred much expence, and to the attendance at which, he had, doubtless, looked forward with much anxious satisfaction. His forbearance must have been great, to have endured with quiet fortitude, the flagrant breach of national custom, and the repellingly-cold reception which he met with, upon landing. Many a circumstance of less importance has given rise to a war. Peace is certainly ever-desirable, but no one whose breast is warm with the glow of patriotism, would wish peace to be attained, or to be continued, with the loss of national honor and decorous consistency.

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809.

I HAVE before observed that confidence is the general requisite, which men are in need of, to enable them to speak in public. This may be illustrated by the fact, that when men are exhilarated with liquor, they have none of the diffidence of their cold sobriety, and do not allow the presence of others to intimidate them into silence.

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810.

THE Wesleyan and other dissenting ministers would have twice as many converts, were they to throw off that drawling, canting style of elocution, which reminds me more of the pretendedly-sanctified ejaculations of Maw-worm, than of the sacred breathings of pure, impressive, and undissembling piety. Did they sufficiently consider the prejudice which their most disagreeable tones excite in the minds of

the sober, they would scarcely expose themselves so much to ridicule and censure.

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### 811.

THE face of the wicked man who has gone through all the ignominious stages of guilt, is like that of the actor on the stage—incapable of a blush.

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### 812.

THERE is only one sort of misership virtuous, or endurable—that which has in immediate and distinct view, the accomplishment of a great public advantage. The hospital in Southwark, founded by Mr. Guy, is a splendid instance of private munificence. But even they, who by such parsimony found institutions of that kind, are undeserving of commendation, if they neglect the strong claims which their relatives have upon them for assistance.

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### 813.

POETS and painters have sketched very highly-interesting pictures of distress, and have drawn tears from our eyes, in cases in which the objects, had they represented themselves, would rather have excited our horror, or have caused our retreat, than have moved us to compassion and sympathy: But he who will overcome all prejudices of this kind—who will boldly and unhesitatingly enter the dwelling of misery, and alleviate the agonies of the suffering—who will not allow fear to conquer charity—he it is who is the real and manly philanthropist.

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### 814.

MAN is essentially the same, every where and always. The principles which constitute his intellectual and physical character are the same, at all times, and in all places. It is in the application of those principles, that he differs, at various times, and in different ages. Providence has not ordained that men should be of one nature today, and of another tomorrow. Civilisation and pure religion are the two greatest moral alteratives. But even they do not alter the nature of man. They only direct and control his propensities, and do not destroy them. That which man conceives it



at the moment of action, to be his interest and happiness to do, he will do, in all ages.

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## 815.

CONTROVERSY on any subject contributes greatly to the advancement of knowledge with regard to it.

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## 816.

IN the reign of Mary of England, the sun of learning was almost entirely eclipsed, which fact tends, perhaps, in some measure, to show how incompatible bigotry and slavery are with the progress of intellectual improvement.

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## 817.

THE term 'possible' is a merely positive one, and will not admit of a mode of comparison. One thing cannot be more possible than another. Every particular thing must be equally possible or impossible with another thing. It is probability which has scales and degrees.

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## 818.

THE noisy part of the audience of a british theatre is generally unjust. It will not even tolerate in others, what it claims itself. It should be remembered, that one man has as much right to hiss in such a place, as a hundred have to applaud. Both parties found the free expression of their opinions on the politic right which exists on the subject.

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## 819.

I DOUBT much the truth of the maxim:—*pœta nascitur, non fit*. Shakspeare's lines relative to deer-stealing, are mere doggrel. Poetic genius is the offspring of study, rather than of nature. No man has, properly speaking, a natural poetic skill. No man has a natural propensity to rhyme, or versify. Did a child ever express himself or herself poetically, so soon as he or she could speak?

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## 820.

THE love of approbation, which influences more or less, all minds, often in the abuse of it, carries us beyond the bounds of consistency, decorum, and good sense. This

idea suggested itself to my mind, last night, upon seeing Mr. Ducrow, the celebrated equestrian, when he galloped round the theatrical circus, at full speed, on two horses, having one of his feet resting on the back of one horse, and his other foot placed on the neck of the other horse. His legs were horizontally stretched so violently, as nearly to describe a straight line. In this manner he proceeded, at a rapid rate, several times round the ring. He stopped, and a loud peal of acclamation having followed, he repeated the same performance, although he had shown the house what he was able to perform, and that was sufficient for all rational purposes. The applause which succeeded his repetition was still greater. Elated with the burst of popular admiration, and astonishment, he again repeated the masterly exhibition, although of course greatly exhausted with an exertion so overpowering on a summer's evening. But pride rose superior to danger, and personal exhaustion. At length, however, nature could endure no more, and he leaped from the coursers, overcome with fatigue, and perspiring most copiously at every pore.

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### 821.

THERE is scarcely any ground for the fear entertained by some, that europeans will have no good sugar to sweeten their coffee with, when negro slavery is abolished. The promiscuous diffusion of education in the West Indies, if it should ever take place, alone would support such an apprehension. For where the population is considerable, there will always be found a sufficient number of persons willing to undertake even the most laborious and menial occupations, unless the usual dispositions of men be counteracted by the galling influence of unfit and ambitious education. And with regard to the quality of the article manufactured, I am led to think that they who are properly compensated for their labor, will work much more cheerfully, and therefore much more effectually, than those who are driven to it by the lash of the whip.

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### 822.

IF the proprietors of Vauxhall gardens were to throw them open to the public, on sundays, from three o'clock until eight, during the summer, as a place of promenade, charging each person sixpence for admission, it would

prove an agreeable place of resort, and would, I conceive, produce a considerable sum of money for the proprietors.

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### 823.

NOT only are the existences of men and monkeys connecting links in the same long chain of animal life, but there now appears an intermediate link between the man and the ape. I refer to the astonishing imitative feats of M. Gouffe, the man-monkey, who imitates the ape most abominably. Not only does he perform the surprisingly-agile evolutions, and singularly grotesque tricks of the hairy tribe, but he also, by a most peculiar action of his tongue and teeth, produces the any-thing-but-human monkey-sounds, with all their ear-piercing shrillness. He only wants, what nature has not given to him—a greater length of arms, to render the illusion complete. He however runs so briskly upon all-fours, that the difference of form is scarcely perceptible. If apes take such liberties as they do in the imitation of men, it is certainly but fair that men, in their turn, should if they be so disposed, amuse themselves with the performance of monkey-tricks.

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### 824.

A CONSIDERABLE time must necessarily elapse before Russia will possess a completely overpowering influence, even if she should not be, as very probably she will be, divided into two states, either by internal revolt, mutual agreement, or the compulsion of continental sovereigns. For she has no arts—little capital—trifling industry—many of her inhabitants are but a grade above savages—a large portion of her army consists of uncivilised, drilled plunderers, alike destitute of humanity and really-military influence—and her government is of a most miserably-despotic character. Our power, in spite of the visionary terrors of alarmists, is immensely greater than that of Russia.

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### 825.

APPLICATION of mind is the key which unlocks the casket of wisdom. And it is in that casket only, that we shall find treasures of true and lasting happiness. But valuable as the key is, it is in the power of all who possess sane minds to acquire it.

## 826.

**ANALYTICAL** minds, accustomed to trace all effects to their producing causes, are sometimes too much induced to prose, and conjecture, and fish for reasons which are undiscoverable, or of a very different character from what they suppose. Thus they sometimes attribute circumstances to things improbable, if not impossible—conversations to motives, which never swayed the minds of the parties—views to individuals, which never did and never could have been entertained by them—knowledge of facts to their friends, which is confined to themselves.

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## 827.

**WHAT** a subject of reproach is it to the patrons of pugilism, that they sanction a system, so disgraceful to this country, by which a set of men actually procure the means of subsistence, by fighting one another! Those bullies by profession are generally extremely ignorant. Their power and influence consist in the terror of hard fists and well-aimed blows. And they not unfrequently arrogate to themselves the pretensions of gentlemen. Do gentlemen live by fighting?

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## 828.

**EVERY** friend to the human race sanctions the rational inculcations of religion. But what is it but fanaticism, what is it but folly, what is it but nonsense, to talk of the ‘religious zeal’ and the ‘sacred piety’ of children four, or five, or six years of age? What can they know of pure christianity? How can they appreciate religious creeds? How can they distinguish between truth and error? Of what real use are the mere parrot-taught professions of children pretending to perform religious exercises, before they can understand their nature, their meaning, or their influence?

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## 829.

**THE** removal of the general post office will be exceedingly inconvenient to those many merchants, and citizens, who reside near to the exchange, and who send from ten to a hundred letters each per day, into the country, and out of it. And it is singular that the general post office business should have been so regularly, and for so long a time conducted in

the building now devoted to it, which is so very considerably smaller, than that now in the course of erection, and which, as it is stated, must be necessarily so large.

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830.

WHY do ladies wear extremely tight stays? will be considered a very impertinent question. Why do they not consider the evil consequences of forcing their ribs out of the places which nature placed them in? is a question dictated by a love of nature; not by obtrusive impertinence.

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831.

THE stage is now too much the scene of art. Pure nature is seldom exhibited there. But the proprietors of theatres may be assured that sketches may be drawn from nature, to produce an extreme degree of dramatic interest. Cottage scenes, and pastoral representations, if represented on the stage with a proper regard to the originals, are always successful in exciting a lively interest in the public mind. The introduction of merely-dramatic music, in order to heighten, as it is intended, the stage effect, is any thing but consistent with nature. It may increase the bustle of the scene, and may gratify the taste of those who are indifferent to the representations of modest nature; but it is unnatural, and therefore contrary to good taste.

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832.

WHO do not wish the laboring class of persons well? Who do not hope that the mechanics of his country will prosper? Those and those only who are self-enemies, and who are opposed to universal happiness. But however well disposed men are to the poor-people, they are violently reprobated by them, and attacked with the odious and in this case undeserved appellation of 'tyranny-boys,' if they do not vigorously support that irrational scheme of promiscuous education, which will, I fear, if it be allowed to proceed, greatly obstruct the happiness of mankind.

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833.

THE practice usually adopted at schools, of teaching children to spell french words, pronouncing the letters

separately according to the french alphabet, instead of according to the english, confounds young minds, and is a great impediment to their progress. Were they allowed to pronounce the names of the letters according to the english mode, they would not be annoyed with that bewildering combination of ideas which youth cannot endure.

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## 834.

THAT the remedies of the law should be as open to the poor as to the rich, is an axiom always assented to. But a poor person is totally precluded from suing for a divorce, although the conduct of such person's marital partner be ever so base, antimatrimonial, cruel, or profligate. A state of law, by which a poor individual is absolutely shut out from the operation of retributive justice, especially in a case of the deepest interest and the utmost importance, merely because he or she happens to be in a poor situation of life, is very unsuited to the impartial character of a free constitution.

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## 835.

THOSE only condemn the blushful bashfulness of pure, and natural modesty, who are ignorant of its highly beneficial influence upon the interests of mankind.

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## 836.

THE purity of the air which we breathe, is the greatest physical requisite, in the pharmacopeia of man. And yet it is seldom attended to. Large fires and closed windows are seen all the world over.

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## 837.

IT has been erroneously asserted that six lord-chancellors are necessary, in order to prevent judicial delay in the national court of equity. But had the chancellor judicial business only to attend to—had he not to attend the house of lords, at the council, at the recorder's reports, and at other places, by virtue of his office, he might dispatch with the same attentive consideration, three or four times the quantity of judicial business, within a given time, as he now transacts.

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## 838.

IT is not out of the course of nature, that persons

who have vehemently stirred up their feelings, by some very peculiar circumstance, or state of mind, should die at the instant of extreme physical excitement. But events of this description are frequently ascribed to miraculous interposition.

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839.

THE shops lately established by the dairy companies, for the supply of good milk by retail, to be drank on the premises, will have the happy tendency to quench agreeably the thirst of the poor laborers, without inebriating them. The small breweries also, at the shops of which beer is sold to be drank off the premises, will lessen the quantum of that intoxication which is almost always caused by the convivial and self-encouraging circle of the public-house tap.

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840.

MEN sometimes in conversation display, even in a single expression, conclusive evidence of mental barrenness.

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841.

HUMAN reason is divine reason, inasmuch as it is the gift of the great being who has bestowed it upon us, as the organ of his power, and as the instrument of usefulness.

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842.

THE court of chancery, although it often moderates the excessive rigors of the common law, yet resembles a court of law in its practice. Thus there is even a *lex scripta* in this tribunal of equity :—the decisions of chancery-judges. There are also two restricting, but although restricting, perhaps highly salutary limits to the discretionary power in this court ; for it never decides so as to overthrow any fundamental common law principle or maxim, nor so as to disobey any act of parliament.

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843

THE legislature, in regulating the charges attending distresses for small sums, has overlooked the exorbitant demands made upon tenants, in cases in which they have been distrained upon for a less sum than £20, and they replevy. The charges in such a case paid out of pocket, by

the attorney, merely for the preparation of the replevin bond, &c. which forms the commencement of the suit, amount to £3. 16s.

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844.

AT the time of the protestant reformation in England, the reformers acted upon the necessity of humoring and conciliating the prejudices of men. They were fearful of attacking their habitual associations, too violently and directly, with the force of pure and unfettered truth. They conceived that to rouse the prejudices of individuals, was to excite their anger, their distrust, and even their fury. They therefore maintained the ever-important right of private judgment, with warmth and determination, but they still, in a great measure sanctioned, by their professions, the gross errors and superstitious dogmas of the catholic church. Thus did they force catholics to the very threshold of conversion. Their exertions procured for rational religion, an always-to-be-remembered privilege. But unhappily the mode by which the end was gained has tended to perpetuate the mystic contradictions and tautological repetitions of catholic priestcraft. To prove this fact, it is necessary to refer my readers only to the manifest and decided declaration of transubstantiation contained in the protestant-church catechism, and to the number of times that the *pater noster* is repeated during the morning service.

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845.

MAHOMED, who was master of the knowledge of men, did not all at once divulge his doctrines and pretensions. He proceeded in his task of deceit, and fanaticism, with graduality and caution. He advanced by steps, not by strides. He felt the pulses of men, before he trusted to their hearts. He stimulated the interested passions of mankind, not by excessive and overpowering intensity, but by well-laid, calculating, and successful degrees of success. He was well acquainted with the weak parts of the human race, particularly of the eastern division of it, and he prepared an alcoran, or book of precepts, not only with all the cunning of a plotting politician, but also with that warm, fervid, enrapturing eloquence which was too sure to captivate the passions, the thoughts, and the admiration of those to whom it was addressed.

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## 846.

IT cannot but afford to englishmen the deepest pleasure, to know that their king has, on some recent occasions, trusted himself in public, without the disgusting attendance of sword-holding soldiers. What occasion has George the fourth for military protectors? Is he afraid of his people? God forbid! His people love him, and will protect him. And yet what but fear, can induce him to be surrounded with naked sabres? The best, and the most honorable protection of a king is the approving multitude of his subjects.

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## 847.

THE eloquence of Mr. O'Connell has been, unhappily for Ireland, expended in declamatory appeals, and not in useful results. I fear that he has uniformly rather encouraged than repressed the anger, the violence, and the indiscretion of the common irish people. He has added fury to the storm—he has not lulled it. Instead of calming the surges of discontent, he has rendered them doubly tempestuous. Instead of tranquillising, by mild and gentle palliatives, the angry bosoms of the irritated, he has almost instilled into their hearts a deep-rooted and implacable thirst for revenge. Instead of checking violence, and moderating combination, he has turned into an overwhelming storm, the passing gust of political frenzy. May he yet discover the unfortunate tendency of his system, and exert his powerful eloquence, as the instrument of patriotism, in the hands of Virtue!

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## 848.

IMPUDENCE, from the imperfection of our nature, does much in the world. If it be not found out, it often procures for us the reputation of talent, when in fact we deserve to be charged with shameful ignorance. I once heard a man pretend to great knowledge of a particular era of history, with which he was deplorably unacquainted. But his speculation succeeded in some measure. Some of those who were present, and who were not conversant with the subject, believed his representations to be true, and, doubtless, concluded that he was a good historian.

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## 849.

THE "peptic precepts" of the always-amusing Dr. Kitchener is an excellent little book. Its excellence consists in the same qualities as his sauces and tonics—agreeableness and wholesomeness. His wit is as piquant and refreshing as his "portable soup." He is eloquent even amidst puddings and gravies. He has converted the kitchen into an arena of moral and physical science—into a temple of reflection, persuasion, and moral discipline. He is the most good natured doctor in the world, for he will not allow you to abridge one of the real comforts of life. If he condemn you for irregularity, his frankness and humor ensure your lively attention, if not your implicit obedience. He addresses you, whom he has perhaps never seen, with all the blunt and unembarrassed, but not uncouth familiarity and earnestness of a sincere and long-known friend. His advice is on most occasions well-applied and salutary. His matter is every-where pithy, and interesting. The laconic and unanswerable manner in which he exposes the general errors of mankind, with regard to diet, &c. cannot be too highly praised. Whilst we bow to his doctrines, we laugh at his wit. All his opinions do not appear unexceptionable, and he is perhaps, in some instances, too ingenious and paradoxical.

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## 850.

THERE are many individuals, particularly ladies, with regard to whom, at first sight, we are deeply impressed with admiration. But on more familiar intercourse, they become, if not disagreeable, at least uninteresting. Such persons are like the scenes of a theatre, which are attractive and interesting when viewed at a distance, but on a close inspection, daubs, and confusive patches of paint.

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## 851.

MEN should calculate cautiously, before, by publicly claiming remedies for supposed injuries, they expose their conduct, views, and principles, to the suspicious gaze of the eager world. Many have been the unhappy victims to hasty and indiscreet measures, intended to remedy them, but which have proved the cause of misery, and even of ruin.

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852.

**THERE** are men who have each drank a house full of ale or porter, and yet they live to attain a moderate age. But it is not therefore to be inferred that their lives have not been, at least in some degree, shortened by their habit of drinking. Their physical stamina must be strong to endure continual excitement. Had they refrained from excess, they would have lived longer.

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853.

**A. BEING** on the eve of leaving his place of residence for a short time, and from a motive of convenience, places a piece of canvas in the custody of B., to take care of for him, with the knowledge of C. B. afterwards informs C. that A. has since the time of depositing the article, made a gift of it to him B., and that by virtue of such gift, he is willing to present it for acceptance to C. C. accepts it, and being an able artist, paints upon the canvas, a valuable picture, which from the talent with which it is executed, is worth a considerable sum of money. A. afterwards returns to town, and claims the canvas of C., in whose possession, as he is informed, it is. C. remonstrates against the claim, and states that the canvas has become his property, by virtue of the gift of B. A. demurs that B. could not grant away an article which did not belong to him, and that as C. knew of the original deposit with B., in trust for him, and for his A.'s convenience, C. should have previously applied to A. before he accepted the offered present, or at least that he should not without A.'s consent have used it, and have so altered its condition, by covering one side of it with paint. What does justice require in such a case? Is C. entitled to the canvas, without any payment to A. for the value of it? Or is he bound to pay to A. the sum which, as a piece of canvas, it is worth? And may he justly insist upon retaining it, upon paying such value to A., or may A. peremptorily demand the canvas? This is a very difficult question to determine. For if decided upon, it must be judged by general and absolute principles. And yet it may be that peculiar advantages enjoyable only by A. may be annexed to the possession of the heinpen cloth, in consequence of the caprice of some person who has granted to him an annual gift or emolument, to be holden

only so long as he retains and is proprietor of the canvas. If so, would it not be unfair that he should be deprived of such benefit, in consequence of the act of B., to which act he has not been a consenting party? Again, the canvas may be of a peculiar manufacture invented by A., and the only specimen of the kind in existence produced as an experiment, and at a great expence, and would it not be unjust that in such a case he should be deprived of an article so extremely valuable to him, in consequence of the misconduct of another person? Or if C. be bound in justice to pay the value of the canvas to A., and the price of that article has been considerably raised in price since the deposit of it with B., should C. pay the value of it at the time of it's being left in B.'s custody, or at the time of the subsequent claim of it made by A? Another question may yet be raised upon the subject. When A. returns to town, and accidentally observes his canvas painted over, knowing that it is the same as was his property, may he justly, without communication with any one on the subject, immediately daub it over, and destroy the picture, although he believes it to be a production of great merit? These questions are difficult to decide upon accurately. Disinterested men of equal honor, and talent, will disagree with regard to their decision, which is I think, a conclusive proof that if either A. or C. act conformably to the affirmative of the questions above proposed, he would not be guilty of an act of moral atrocity. But I mean not to infer from this, that there are no data for determining the questions which I have proposed.

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#### 854.

I HAVE, it must be evident, from the perusal of the above essays, no prejudices against the common irish-people. But I am bound, from the evidence of personal experience, frankly to acknowledge that they are peculiarly irascible—that they quarrel about trifles, and nonsense, and that in a quarrel they are ungovernably mad.

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#### 855.

AS I have before ventured to observe upon the London mechanics' institution which, as it is professed, is instituted "for the promotion of *useful* knowledge amongst the

working classes," it is just towards myself to state that the association is avowedly formed for "donations of money, books, specimens, implements, models, and apparatus—a museum of machines, models, minerals, and natural history—a library of reference, a circulating library, and reading rooms—lectures on natural and experimental philosophy practical mechanics, chemistry, astronomy, literature, and the arts—schools for teaching arithmetic, algebra, geometry, trigonometry, drawing, and their application; particularly to perspective, architecture, mensuration, and navigation—an experimental workshop and laboratory." Let those whose enthusiasm does not surpass their judgment determine whether such an institution is adapted to the wants of the common class, and to the interests of society at large.

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### 856.

THE living skeleton is a most singular instance of unnatural formation. He is a mere mass of bone, with skin only covering that mass. His body scarcely exhibits any veins. He is not overpowered with the exertion of continual exhibition. His voice is powerful and not indistinct. He has taken no medicine during his life-time, excepting a little manna, in his infancy. The pulsations of his heart, are on the average about 60 in the minute—so low a state that Blumenbach in his 'physiology,' states it to be that of a man of 60 years of age. He is always cheerful. He enjoys continued good-health. He eats only about two ounces of meat each day, but drinks a good deal of french-soup, cider, and water. He retires to rest at 9, and rises at 7 in the morning. His scapulæ are very high and round. His face, feet, and hands have nothing very peculiar about them, but have almost the ordinary appearance of nature. The spots of his mammæ are brown. His visage is marked with strong lines, indicative of premature old age—a circumstance that leads me to conjecture that there is a decay of nature, and that he will not attain old age. He of course lifts his legs and arms in a weak or apparently indolent manner, having no strength of muscle. He walks short distances, without annoyance. Other persons may have been reduced by disease to the same extreme degree of thinness, but the peculiarity of this man consists in his enjoying good health, and in the peculiar situa-

tion of his heart and lungs. The former is the length of a heart below its usual situation. The sight of this human phenomenon is as horrid as it is astonishing. The projection of the ribs, the hollowness under them, and the mere bony appearance of the hips are horrifying to the beholder. It is a sight which I would not recommend any female of decency to be present at. Of this I am confident, that those ladies who have attended the exhibition, must afterwards have much regretted it. It amuses me to read the patriotic professions of the exhibitors, who very modestly assure the public that the only motives which have induced them to convey Seurat to this country, are to render us more intimately acquainted with the formation of the human frame; whilst they charge two shillings and sixpence for admission to the exhibition, besides a shilling for a half-sheet pamphlet, not containing, as I believe, any of the particulars which I have above stated.

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### 857.

FAITH is the exercise of reason. This will, I know, not be readily conceded by many. But it is, I apprehend, an undeniable fact, that we have not faith in a thing, until our reason leads us to entertain such faith. If faith then be the exercise of reason; blind, passive, unreflecting, irrational faith is to be censured.

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### 858.

‘WE have the power to crush infidels, with the arm of the law, and we will crush them!’ Such is the declaration of violent religionists. As well might the pugilists say with regard to a man:—‘I can, with impunity, give that fellow who condemns pugilism, a severe drubbing, and I will thrash him well.’

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### 859.

INDIVIDUALS are frequently charged with being too sceptical or incredulous. We are often condemned for not believing things utterly incredible by a reflector. We are attacked with the charge of obstinacy, for not crediting statements opposed to all our experience and observation. Shall we contradict what we see, for the sake of what we do not see? Shall we wildly and voluntarily lose our way in an immense labyrinth of conjecture and wonder, or shall we be pupils of Nature, who is the mother of us all?

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860.

IF we inquire into the causes of the longevity of persons who have lived to be very old, we shall discover that they were of sound physical constitutions, accustomed to the open air, engaged very little in sedentary pursuits, and of regular and sober habits.

861.

I BY no means agree with the superciliously fastidious, who deprecate conversational "swearing," as conclusive evidence of moral atrocity. The tongue, like the feet, will make false slips, occasionally. And it is absurd to argue that men mean what they really do not mean. It is unquestionably advisable to refrain from verbal inelegancies of every kind; but it is not to be inferred that every man who quietly damns his neighbour, wishes that neighbour to be consigned to horrid wretchedness. The strongest reason (although I never heard it alleged,) against impotent oaths, is, that in uttering them, we are not doing as we would done by.

862.

IT is fair, as well with relation to the public, as to the lady styling herself "Olive, princess of Cumberland," that her claims should be investigated, and that she should be punished if she be an impostor. This is easily accomplished, by indicting her for assuming the name, style, arms, and title of one of the family regnant. If she be a member of the royal family, she should be allowed a respectable competency; if she be not, her falsehood should be exposed.

863.

PLAINTIVA is a most fascinatingly agreeable girl, the ornament of the drawing-room, and the sylph of the study, of accomplished mind, and distinguished by a most pleasing, dignified deportment. Her person is interesting and attractive. Her silken jet-black hair forms a striking contrast to the pale but well-formed face at the sides of which it falls, in admirable ringlets. She has no personal cause for discontent. She is comfortably provided for. But unhappy family circumstances have rivetted to her heart the pangs of sorrow, and she has ever a pitiable and melancholy air

—such was the sketch which I drew of the lady, whom I saw five years ago, but were I to see her now, I fear that I should be scarcely able to recognise the ever-to-be-pitied victim of mental pain. But why did she grieve so severely? The misfortunes which embittered her thoughts did not originate in her indiscretion—they were entirely out of her control. She—the amiable and excellent girl, whose heart fondly attached itself to virtue, why did she repine so unhappily, for misery which she could not remove, nor alleviate?—She whose generous, noble, and affectionate heart always induced her to lighten as much as she could, the distressing burdens of her family—why did she agonise her mind, and emaciate her body, with thoughts of wretchedness; and become miserable by anticipation? She—whose virtuous soul could elevate itself to heaven, and repose itself on the goodness of the great spirit of the universe—why did she not permit consolatory reflections to lull her pain to rest? “Never despond!” is one of the noblest, and most useful maxims of philosophy.

Jocunda has more reason for despondency, than Plaintiva. But she is, in spite of all calamities, the charm of society. She enlivens it with her gaiety—she amuses it with her wit—she instructs it with her well-acquired information. She always hopes for better things. She feels her misfortunes, but she does not allow them to conquer her. She considers well how she shall, by her exertions, and discretion, improve the condition of herself and of her family. Her mind, although not insensible, is superior to pain. The giddy laugh at her creed of philosophy—the unreflecting censure it—the prudent admire, and endeavor to imitate it. For myself—I have the happiness to know her well—I honor and applaud her.

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### 864.

THE inconveniences and oppressions of many of the existing courts of requests are serious. Thus in Southwark: the court which comprises the east half hundred of Brixton, and is of a large extent, is so constituted, that previously to summonses being granted on debts, the following sums are claimed as deposit monies:—on, debts not exceeding 20s., 5s.—on debts between 20s. and 40s., 7s. 6d.—between 40s. and 60s., 10s.—and on claims above 60s. 12s. 6d. The alleged ground for such deposits being made, is in order



that the court may award to defendants such sum as it may conceive they ought to have allowed to them, by way of compensation for their loss of time, in case the debts claimed be not sufficiently proved. But it is obvious, first, that many poor persons are by this strange regulation deprived of the means of recovering just debts ; and secondly, that a power might be vested in the court to enforce such a compensation, (if it really ought to be allowed,) in the same mode by which it may enforce payment of debts and costs.

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865.

THE PET LAMB, BY W. HOBDAY, Esq.

This picture, which was exhibited during the past season at the royal academy, represents the two daughters of Robert Ashworth, esq. in the act of fondling a lamb in a gentleman's park. The production exhibits all the *naïveté*, but none of the flimsiness of the art. We congratulate the artist on his success in the representation of infantile character and youthful sportiveness. The drawing is excellent, and the composition is of a pleasing description. A simplicity of character peculiarly adapted to the subject, pervades the picture. The foliage is prettily handled. This work displays no puerile attempt at superfluous accessories, but is in the highest degree admirably characteristic. How attractive, and well-conceived is the general sweetness of the attitudes ! How powerfully depicted is the pure expression of innocence ! All meretricious coloring is excluded ; and the deep impression made upon the observer's mind is neither effaced nor diminished by the unmeaning or worse than unmeaning ornaments.

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866.

TO what, but to the influence of unrestrained education, is the present violently democratical, and laughably independent spirit of the United-states people, to be ascribed ? Not to the republican nature of their constitution. Athens was a republic, but few of her people were at liberty to exercise the airs of haughtiness. The servants in the american states will not tolerate the appellation of 'servant,' nor the ringing of a kitchen bell.

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867.

**SCRAP**-books and albums are not without their use. They tend to excite the minds of the flimsy to a portion of vigor, and to rouse their attention to literature and art. They are fashionable incentives to study. Every thing which encourages literature in the respectable classes of life, deserves approbation. To cause a taste for literary composition, is to diffuse its influence.

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868.

**THE** martyrdom of language inflicts excruciating torment on the mind of the sincere and acute philosopher. Cold, stiff, insipid, heartless etiquette is termed politeness. Interested, selfish, suspicious intercourse is called friendship. Dull, unprofitable, stale description is stated to be original, and highly interesting. Artful, designing, crafty chicanery is pretended to be disinterested, candid, honest principle. Poor, common-place, unprofitable acquirements are represented as talented, noble, and even highly-dignified accomplishments. Minds which can scarcely glimpse at combination, are eulogised as expansively capacious, and capable of grasping the greatest difficulties of science. Self-assuming, contracted, persecuting ostentation is depicted, in brightest colors of admiration, as the spirit of pure, unaffected, and universal benevolence. Those who have always thunder and fury upon their lips are decreed to have the palm of eloquence. They who can crack a bottle and a joke are honored with the enviable title of 'excellent fellows,' by those whom they would knock down at the slightest provocation. He whose puerile intellect never had the courage to travel through the magnificent regions of grandly-excursive contemplation, is hailed as a persevering pupil of philosophy. He whose glimmering mind never dared to search for causes and reasons, is supposed to be the friend of truth. Such are the misrepresentations of ignorance, sectarianism, selfishness, and prejudice.

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869.

### CONCLUDING ESSAY.

**I HAVE** at length arrived at the conclusion of my work. The importance of the subjects which I have considered, will, I hope, be a strong recommendation in its favor.

I have endeavored, in the course of it, to devote particular attention to such branches of knowledge as have an useful tendency. The study of man, as the poet has eloquently observed, is of the noblest character. To that interesting pursuit, most if not all of the pages of this book are dedicated. The semi-socratic or questioning mode in which I have written a portion of the work will, I trust, be found to answer the ends of truth, and fair investigation. If, because I have displayed no fawning insincerity of heart—no hypocritical contempt for reason--no cringing venality towards power—if, because I have laid no traps for popularity, nor baits for the self-flattery of men, I have therefore subjected myself to the hatred of some, or to the dislike of others, I must patiently endure it all, for the sake of truth and rational freedom.

Many have been the midnight hours which this work has cost me. Many have been the fearful anxieties, and anxious hopes, which have attended the preparation of this book for public perusal. Many have been the hours of rest which have been sacrificed to its production. Many have been the abridgments of personal ease which its completion rendered indispensable. A book of this description cannot be completed *ad libitum*. Those who know the difficulty of such a task, will peruse the book with a liberal feeling. Those who know the author, will, I hope, conclude that what he has written, he sincerely believes to be true. Those who do not know him will, I trust, give him credit for candor and consistency, and pardon his faults. To the public, I humbly consign the work; and whilst in form I dedicate it to no individual, in substance I devote it to the service of every one.

THE END OF THE ESSAYS.

1. The first step is to identify the problem. In this case, the problem is that the company is not meeting its sales targets.

[illegible][illegible]

The first of these is the fact that the  
 second of these is the fact that the  
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 tenth of these is the fact that the

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

2. The second step is to gather relevant information and data. This can be done through research, consultation with experts, or by analyzing existing data sets.

3. The third step is to develop a plan or strategy to address the problem. This involves breaking down the problem into smaller, manageable parts and determining the best approach to solve each part.

4. The fourth step is to implement the plan. This involves carrying out the tasks and activities that have been identified in the plan.

5. The fifth step is to evaluate the results. This involves comparing the actual outcomes with the expected outcomes and identifying any areas for improvement.

6. The sixth step is to communicate the findings. This involves sharing the results of the analysis with the relevant stakeholders and providing recommendations for action.

7. The seventh step is to monitor and review the process. This involves keeping track of the progress of the project and making adjustments as needed to ensure that the project is completed successfully.

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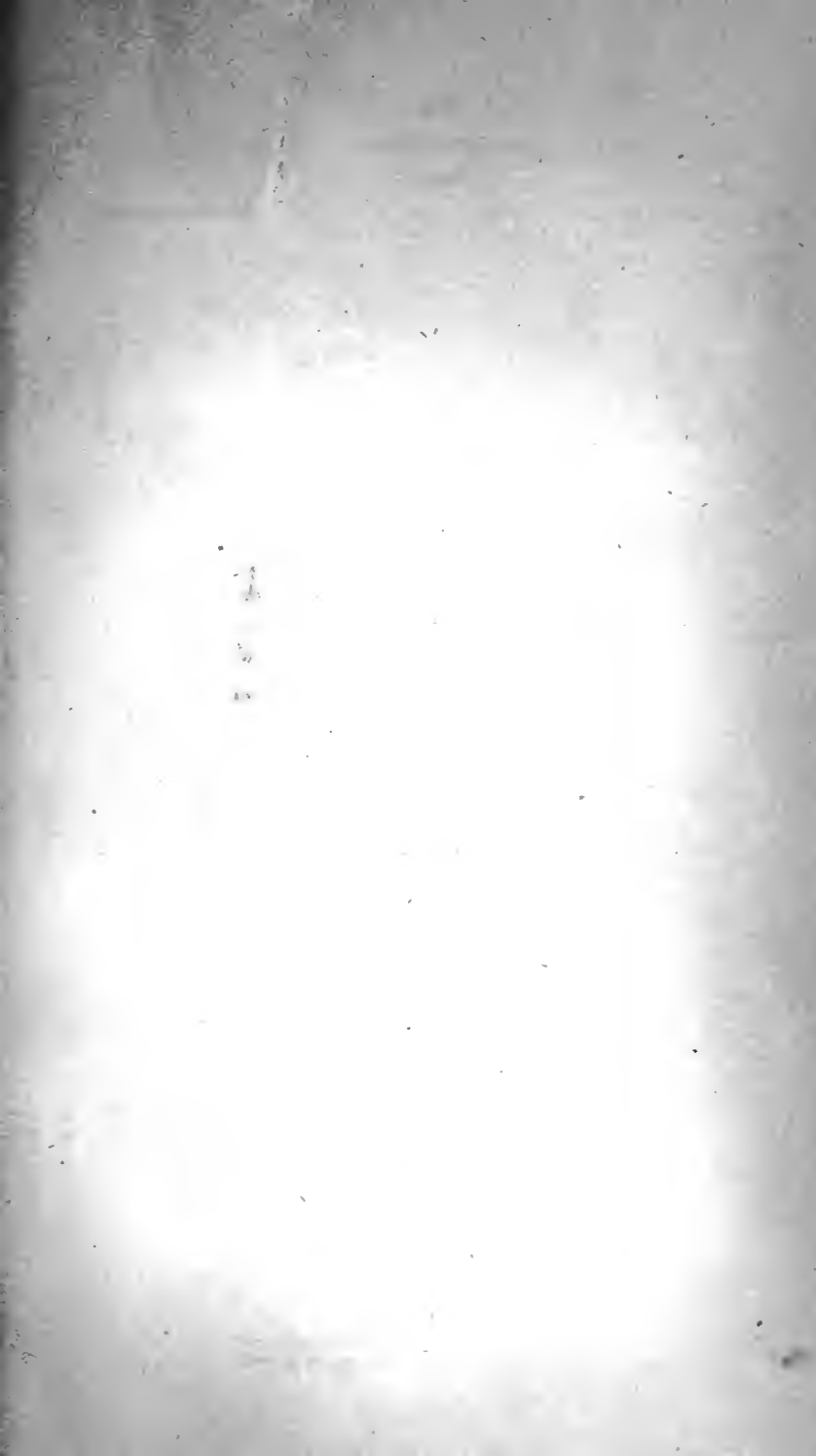
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## CORRIGENDA.

- Page 31, line 23, instead of 'rancor to moderation,' read 'moderation to rancor'.  
 — line 30, instead of 'joke. It,' read 'joke, it'.  
 — 42, line 6, instead of 'two' read, 'three'.  
 — 53, line 27, instead of 'declaratory' read 'declamatory'.  
 — 55, line 22, instead of 'seldon' read 'seldom'.  
 — 56, line 8, instead of 'sometime seven,' read 'sometimes even'.  
 — line 32, instead of '*esprit*' read '*esprit*'.  
 — 58, line 35, for 'transferable,' read 'untransferable'.  
 — 77, line 4, for 'In,' read 'in'.  
 — 90, line 7, for '*indigeat*,' read '*indiget*'.  
 — 96, line 18, after 'speculation' add '?'.  
 — 118, line 33, after 'eccentric' read 'and of their not valuing the forms of the world'.  
 — 119, line 31, for 'does' read 'do'.  
 — 124, line 24, for 'production' read 'productions'.  
 — 126, line 2, after '*versa*' add '?'.  
 — 129, line 25, for 'objections' read 'objection'.  
 — 141, line 18, for 'natural' read 'natural appearance and'.  
 — 142, line 29, for 'the consideration of a matter' read 'their consideration'.  
 — 148, line 1, before 'need' read 'I' and *dele* 'the foundation of'.  
 — 154, line 27, for 'are' read 'were a few years ago'.  
 — 161, line 14, after 'annuity' read 'deed'.  
 — 162, line 3, for 'maner' read 'manner'.  
 — 168, line 30, for 'motievs' read 'motives'.  
 — 198, line 11, for 'breath' read 'breadth'.  
 — line 33, for 'could' read 'can'.  
 — 210, line 14, for 'on that day' read 'then'.  
 — 213, lines 24 and 25, for 'complain of,' read 'blame'.  
 — 219, lines 4 and 5, *dele* 'or correctness of design'.  
 — 232, line 8, for 'evil only' read 'evil being only'.  
 — 254, line 16, for 'shed' read 'sheds'.  
 — 241, line 28, *dele* 'to search'.  
 — 248, lines 22 and 23, for 'chasten' read 'chastens' for 'divest' read 'divests'.  
 — 264, line 7, for 'could' read 'would'.  
 — 265, line 4, *dele* 'at least'.  
 — 268, line 20, for 'not so' read 'not'.  
 — 275, line 12, after 'rehearings' add '?'.  
 — 277, line 18, for 'its' read 'their'.  
 — 279, line 6, for 'we' read 'I'.  
 — line 24, for 'fatidious' read 'fastidious'.  
 — 263, line 19, after 'and' read 'an'.  
 — 289, line 37, after 'affirmative' read 'of the latter question'.  
 — 294, line 20, for 'like' read 'likely'.  
 — 298, line 29, for 'pride' read 'envy'.  
 — 355, line 27, *dele* 'therefore'.  
 — 359, line 20, 'for efforts and' read 'efforts'.  
 — 368, line 14, after 'do' add '?'.  
 — 379, line 23, for 'his,' read 'their'.  
 — 391, line 27, *dele* 'the.'

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 THE END.







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